he LUTHERAN

CHRISTMAS WORSHIP

The angels still sing

ar-end Issue

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DECEMBER 24, 1958

Gift for a King

THERE WERE ALWAYS children playing in the streets of the little towns of Palestine. Bethlehem was no exception. And for the children of Bethlehem it was an exciting event when a caravan of splendidly-dressed foreigners came into their town. Following at a respectful distance, they trailed along after the camels and the colorful retinue of servants.

ONE RAGGED little boy was more daring than the rest. As the dignified magi dismounted and went into the house where Mary's son was living, he slipped through the group of guarding servants to watch in silent wonder. The great men who spoke a strange language bowed before the baby and ceremoniously placed next to his cradle some ornate boxes containing gifts.

"I would like to give a gift, too," t ragged boy thought. "If only a pearl wou fall from the hand of a king, I would n be ashamed to give it. But I have nothing give."

IN THE DIM LIGHT of the crowded hou a figure in white stood beside the lad a put a hand lightly on his shoulder. "J give him whatever is closest to your hea little boy," the white-clad figure whisper

They say the bright star over Bethleh glistened even more brightly as a ragg little boy tiptoed up to the cradle. Bes the glistening gold, the ornate censer a the perfume bottle he placed a faded b knapsack that contained all the things de est to his heart—a seashell, a piece of rc a slingshot, and a butterfly preserved in w

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dire Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, S Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson R LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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THIS WEEK in The LUTHERAN

THERE ARE STILL SHEPHERDS IN BETHLEHEM - By Robert J. Marshall 11
Lutheran pastors are looking out for their flocks in Palestine towns

WHAT, NO CHRISTMAS TREE? - - - - By Betty Lawrence 16
It wouldn't be Christmas without the old traditions—or would it?

WHAT CAN I GIVE HIM? - - - By Rachel Conrad Wahlberg 18
We should learn to be extravagant in expressing love for Christ

TAKE YOUR CHOICE: BROTHERHOOD OR VIOLENCE - By R. E. Lee 20
A sermon preached by an Atlanta pastor after a synagogue bombing

EWS

THERE WILL BE NO "LUTHERAN" on Dec. 31, the 53rd Wednesday of the year. This will solve production difficulties during the holiday season. Publication of "The Lutheran" will be resumed with the issue of Jan. 7, 1959.

Church in the News - - - 4

Washington: Geneva Parleys
By Robert E. Van Deusen 10

Overseas: Sweden
By Sten Rodhe 32

News in the Churches:

Indiana - - William L. Pifer 37
Iowa - - - - Alfred J. Beil 35
Kentucky-Tennessee - James R. Ling 34
Md.: Baltimore - J. Frank Fife 46
Michigan - - - - - - - - - 37
New Jersey - Ralph I. Shockey 43
Ohio - - E. Rudolph Walborn 38
Pa.: Philadelphia - Carl W. Weber 45
Pa.: Reading - Robert Schoenert 45
Texas-Louisiana - - - - - 33

Church Sets the Stage for the Actors - - - By Paul E. Valentiner 40

ATURES

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 23

Five Make a Family: Calming down for Christmas - - - - - - 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 27

Books - - - - - - - - - - - - - - - - - - 28

Letters to the Editor - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50

Christmas observance stirs some arguments . . . United effort in home and foreign missions is urged . . . Cardinal hits plan for state lottery

TH CHURC IN TH NEW

The Birthday of Jesus

Religious organizations had for some time been fighting the increased commercialization of the Christmas season with the slogan, "Keep Christ in Christmas." This year they got significant help from merchants in some parts of the country. Newspapers and civic groups also took up the campaign for a more meaningful holiday.

Shoppers in Lancaster, Pennsylvania, along with their purchases got leaflets which called attention to the spiritual meaning of the day. The leaflets were distributed by the Chamber of Commerce, which also sponsored programs in the city's business district. In some Ohio cities, merchants' groups supported similar projects.

Four hundred mayors and city managers attending the American Municipal Association's convention at Boston formed a choir to sing carols as the annual Christmas Festival opened on Boston Common. More than 400 musical units from Boston area churches, schools and colleges were slated to perform in afternoon and evening concerts at the Common's white-spired Christmas Chapel.

Obnoxious Christmas advertising on radio and television was struck a telling blow by television performer Stan Freberg, son of a Baptist minister, in a new record entitled "Green Chritma." Carols struggle to get through the clang of cash registers on the record, in which an advertising man named Scrooge plans a "Christmas pitch." Scrooge advises, "Deck the halls with advertising . . . 'T the time for merchandising." Co mented *Advertising Age*, national tra weekly, "In completely losing sight the real meaning of Christmas and t reason for its being" some advertis deserved the barbs.

Programs in the schools

Public schools with a large enrollme of non-Christian pupils had encounter problems in their Christmas progra In most cases the administrators arrang to present the Christmas story as a h torical event, with observance also the Jewish Festival of Lights, Hanukk New York State's education departm ruled that Christmas trees and singing carols was permissible, but that sectari ceremonies were forbidden.

Jewish organizations in New Hy Park, Long Island, were up in arms wh a published school board ruling said t Hanukkah observances were not to " terfere" with Christmas programs. M ing "Hanukkah songs with Christ carols would water down the observa of Christmas," a school board spokesm was reported to have said.

Six Jewish groups accused the bo of "hostility to the Jewish residents New Hyde Park . . . The board's pol is contrary to the American concept religious freedom by preferring one ligion over others." The school bo

MORIAL WINDOW in chapel at Obern-f, Austria, marks place where "Silent ht," famous Christmas carol, was writ- and first sung in 1818. Window depicts Rev. Josef Mohr, who wrote the ds. Music was composed by Franz ber, who was the village choirmaster.

sident, Dr. Frank Picciano, said an fortunate choice of words" was re-nsible for the controversy and that no e-approved holiday observances would banned from the schools.

More difficulty elsewhere

Harsher attacks on the Christmas fes-l came from the Communist Zone of t Germany. As part of the Red Party's i-religious campaign, efforts were pped up to belittle the religious sig-cance of the day and make it a sec-r event.

Instead of "Merry Christmas," East Germans were urged to greet one another with "Peaceful Fir-tree Festival." It sounded a little more euphonious in German — *"Friedliches Tannenfest."* Street decorations in some East German cities replaced the traditional Christmas star with the Communist peace dove. In place of the usual Nativity figures, small images of Communist youth troops, called "Pioneers," were used.

While state stores and Communist organizations followed the new "official line," other shops still put the familiar Christmas creche in their windows—not only as a decoration but as a confession of faith. It was expected that there would be no slump in attendance at Christmas services in the churches of the Zone.

Mission division called obsolete

Three hundred miles separated the meetings of the National Council of Churches' home missions and foreign mission divisions this week. The home missions group met at Atlantic City, N. J., while the foreign missions representatives met at Pittsburgh.

The separate meetings were a sign of an "obsolete and unrealistic" approach to Christian missions, Dr. R. Norris Wilson, director of Church World Service, the co-operative Protestant relief agency, told a luncheon meeting at Pittsburgh. Deploring the lack of "cross-fertilization" between home and foreign mission enterprises, he urged an exchange of ideas between them.

Home mission tactics can be helpful in a foreign field, he said. "Our ministry to migrants, the town and country ministries of the churches, church extension and evangelism, are all part of the church's mission in America and they should be acknowledged as part of our mission to the world," Dr. Wilson declared. "It is

precisely these ministries of the church to the community in which it stands that seem most notably lacking in many areas overseas."

"Sister churches overseas" ought to send missionaries to the U.S., he proposed. "Let the social worker from Calcutta, the industrial chaplain from Birmingham, the evangelist from Seoul come to us." Their "experience and vitality" can help the churches in America, he suggested.

Many skills required

Many American churches now think of their workers "not as missionaries in the old sense but as fellow-workers with the churchmen and churchwomen of the so-called younger churches" formed in recent years in Asia and Africa, a report to the Pittsburgh meeting said. While preaching the Gospel is still the primary aim, more money and personnel is being used for literacy work, medical projects, agricultural aids and related services. Younger churches are now sending out missionaries of their own to other countries, the report added, citing this as a "significant and hopeful sign."

A total of 38,606 Protestant missionaries are serving throughout the world, the 350 delegates were told. Nearly 11,000 of these are supported by missionary agencies of the 44 denominations affiliated with the National Council's Division of Foreign Missions. U.S. churches spend nearly $150 million yearly for this overseas program.

A training center to stimulate production of religious materials written in Africa by African authors for African readers will be opened next June in Kitwe, in Northern Rhodesia, it was reported by the sponsor of the center, the division's Committee on World Literacy and Christian Literature. Directing it will be the Rev. and Mrs. Wesley Sadle United Lutheran missionaries who d veloped an extensive literacy program Liberia and elsewhere in association wit Dr. Frank Laubach.

Segregation hurts

Delegates adopted resolutions askir denominations not now affiliated with t NCC division to "consult on comm problems," condemning prejudice a segregation, and calling attention to t 10th anniversary of the United Natio Declaration of Human Rights.

"Channels of communication, fello ship, common study and consultatio should be opened between all who wo on Christian missions, the first resoluti declared. It called separation "regr table" in view of "the united purp which has characterized the missiona movement." Southern Baptists and t Lutheran Church—Missouri Synod a the two largest bodies which do not ta part in National Council affairs.

Racial segregation in the U.S. "inva dates to some degree our Christian w ness abroad," another resolution sa Protestants should "promote at eve level in the church, at home and abro equality, justice, and unrestricted fello ship."

Lutheran policy stated

Lutheran mission work was discus at a two-day meeting of the Luthe Foreign Missions Conference of Amer held in connection with the Pittsbu session. Forty representatives of se Lutheran bodies and four inter-Luthe organizations took part.

Chief interest centered on the r policy of the United Lutheran fore missions board, which was explained Dr. Earl S. Erb, executive secretary. Erb said the aim of the church's progr

is for every mission church to become ruly indigenous," with legal status, own- ship of its own property and develop- ent of native leadership.

Revival of faith asked

Americans make a "grave error" if ey assume that the United States is a ristian nation, Dr. Roy G. Ross, Na- nal Council's general secretary, told e Division of Home Missions meeting. r. R. H. Edwin Espy, Dr. Ross's asso- ate, read his address at the 50th anni- rsary dinner of the division.

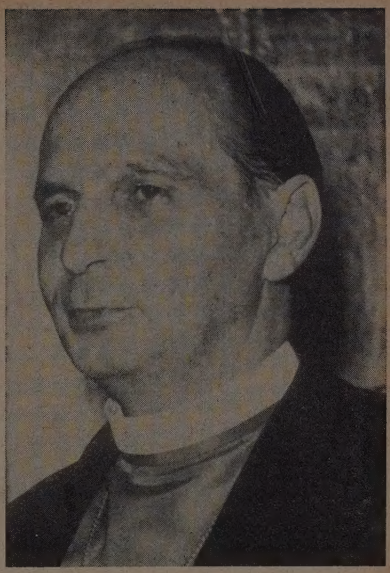
Secularism in the U.S. may "com- etely undermine the church as has hap- ned in other nations unless the church renewed and given more relevance to e culture in which she operates," Dr. ss warned. Constant "proclamation of e Gospel and cultivation of spiritual e" are needed to continue Christian fluences in the U.S., he said.

Most of "God's world" is unChris- n, colored, and non-American, Dr. ss pointed out. America can have fluence out of proportion to her size she acts on Christian principles and th real love and respect for people of colors."

e Blank assails racist policy

The outspoken Anglican archbishop of petown, South Africa, this month car- d his anti-segregation fight back to his meland. Dr. Joost De Blank had re- ntly issued strong condemnations of e South African government's policy *apartheid* (racial separation) at the mbeth Conference of Anglican bishops London and during a recent American ur.

At the biennial synod of his Capetown e, the archbishop called the government ogram "cruelty and callousness" and ged that "even the slightest smell of



OUTSPOKEN ARCHBISHOP
Dr. Joost De Blank

apartheid must be removed from our churches." The stringent segregation enforced in South Africa is "social poison . . . and we are forbidden to have any fellowship with unfruitful works of darkness," he warned delegates. "It is your Christian duty to resist inhumanity wherever it may be found."

After the South African parliament had passed strict laws against racial mixing last year, the Capetown Anglican cathedral posted a sign saying that it was open for worship to anyone regardless of race or color. Pro-*apartheid* leaders responded with demands that the archbishop be "deported."

Synod asks end to bias

All parishes should eliminate racial discrimination "in a manner appropriate to them," the synod declared in a unanimous vote. The resolution gave strong

support to Bishop De Blank's position.

The Anglicans "view with concern and dismay the developing racial policy of the government," the resolution said. "No race may deem itself entitled to a privileged position and consider itself superior to other races . . . All believers are brethren in Jesus."

Another action setting up an integrated church school was adopted with few dissenting voices. The school will operate without government aid. Supporting the move, a Negro delegate said it was the first time the church "got down to brass tacks. Previously only pious motions had been passed."

Dissenters said the school was the wrong place to start because "we don't see why children should be sacrificed on the altar of our ideals. It is unfair to children to send them to such a school."

Volga Lutherans still loyal

Thousands of German Lutheran families had in the 19th century emigrated to the Volga River area in Russia. A large Lutheran synod flourished there until Communist assaults on religion brought about its dissolution in 1938. At the same time, most of the "Volga Germans" were deported to Siberia.

After almost 20 years of silence, East German churchmen were in recent years again able to make contact with their fellow-Lutherans in Siberia. Through Hilfswerk, the welfare arm of the Evangelical Church in Germany (EKID), Bibles and other religious literature were shipped to them.

As many as 100 letters a day are now being received from the Lutherans in Siberia acknowledging receipt of the religious material, Bishop Theodore Heckel, head of Hilfswerk's war prisoners and internees branch, said this month. The letters voice "unbroken confidence in God, deep gratitude for the relief ser ices, and unchanging loyalty to the homeland," he said.

Lutheran church leaders estimate th one million Germans are now in Siber Bishop Heckel said many have mai tained church life despite their years isolation and that they can now practi their religion more freely because of t Soviet government's amnesty laws 1955.

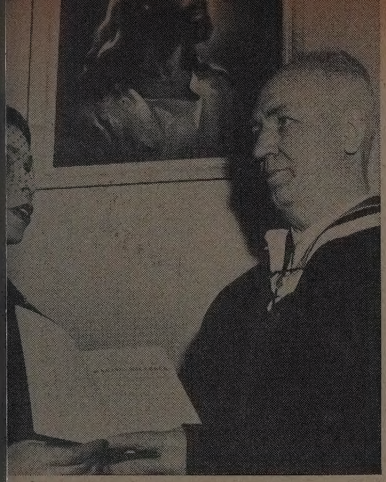
Tax threat ends Indiana raffles

Roman Catholic parishes in the India apolis area have decided to end chur raffles and pools rather than pay a per cent tax on all receipts demand by the U.S. Internal Revenue Servi A church spokesman said the prie wanted to avoid the publicity whi would result from court action to fig the government claim. Fraternal orga zations plan to test the federal tax cla in court. For the past seven years ta exempt organizations have operated po without paying the government gambli tax. Federal agents now contend th the tax exemption cannot apply sin some of the proceeds of the pools go the operators who conduct them for t churches.

One Indianapolis priest admitted th a pool conducted by his church earn $36,000 last year and "went a long wa toward paying for the operation of parochial school.

Cardinal denounces lottery

The Massachusetts Council of Churc and Roman Catholic Cardinal Rich J. Cushing of Boston found themsel on the same side of the fence this mor Both opposed a proposed state-opera lottery to raise public funds. In month's election, voters in a majority the 59 districts which held referendu



ARION ANDERSON, renowned singer and w a U.S. delegate to the United Nations, ts 1958 New York Bible Society award "example in the principles of Christian ing." Presentation to Philadelphia-born ger is by Dr. David J. Fant, executive retary of the 149-year-old organization

the lottery question had favored the an.

Such a lottery would be "economically sound, socially disintegrating and orally dangerous," Cardinal Cushing clared. It would "encourage the desire get something for nothing and thus pede honest effort," he said. It would o "create serious temptations to theft those who handle money which does t belong to them . . . It is explosive th latent corruption."

The prelate said he was "not condemn- gambling as such, but the abuses."

efugees seen as peace threat

There is "absolutely no possibility of ace" in the Middle East until almost e million Arab refugees are resettled, oman Catholic bishops in the U.S. were d at their annual meeting last month.

The report was made by Monsignor Peter P. Tuohy, head of the papal Mission to Palestine Refugees and secretary of the Catholic Near East Welfare Association.

Msgr. Tuohy said that 963,958 persons, uprooted by the Arab-Israeli war ten years ago, "are convinced that a grave injustice has been done them by the United Nations." He warned that Soviet Russia will make "further progress" in the Middle East unless steps are taken to find homes for the refugees. A United Nations resolution in 1948 gave the refugees a legal right to return to their old homes or receive compensation for their losses, the priest continued, but "nothing has been done to implement the resolution."

Roman Catholics have given $34 million to aid the refugees during their ten homeless years, Msgr. Tuohy said. Other church groups have also provided help, especially Church World Service and Lutheran World Relief.

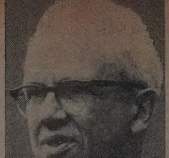
And so forth

European Protestant churches will hold a conference at Nyborgstrand, Denmark, Jan. 6-9. Protestant leaders from ten countries are expected to attend. Theme will be, "European Christianity in Today's Secularized World."

At the 10th anniversary convention of the LWF-affiliated Evangelical Lutheran Church in Italy, held last month in Rome, the Rev. Herbert Rilke of Milan was named president. Chosen as dean was the Rev. Rolf Lepsien of Genoa.

A foundation to solicit gifts for religious, educational and missionary work has been formed by the Missouri Synod. It will be known as "The Lutheran Church — Missouri Synod Foundation." The ULC set up a foundation with similar aims two years ago.

WASHINGTON



By ROBERT VAN DEUSEN

GENEVA PARLEYS

AS THE YEAR nears its close, Russia and the western powers seemed to be approaching a major step in the direction of world peace. At a conference in Geneva on the halting of nuclear tests, the Soviet Union in a reversal of policy agreed to co-operate with the U.S. and Britain in a control organization for policing such a ban.

For years, negotiation for reduction and control of armaments has been blocked by Soviet unwillingness to agree to effective inspection. The Russians were willing to make promises, but balked at having foreigners on their territory to check on their compliance with disarmament agreements.

On the issue of stopping nuclear tests, they created the same obstacle. They wanted a treaty imposing a permanent ban on testing atomic and hydrogen bombs, but they objected to mutual inspection to enforce the agreement. The U.S. and Britain refused to proceed with such a treaty unless at the same time a system was set up to provide safeguards against secret violation of its provisions.

Soviet shift

LAST SUMMER a conference of scientists from the "atomic powers" came to the conclusion that effective policing of a nuclear test ban was technically feasible. This left the way open for further negotiation on the political level.

The present three-power conference Geneva opened on Oct. 31. After weel of discussion, the negotiators began draf ing the text of a proposed treaty. In th first article, the countries agreed to pr hibit nuclear tests if the whole treaty we completed and ratified.

The second article, dealing with e forcement of the ban, was where troub was expected from the Russians. Instea at the end of a 3½-hour session, th Soviet delegates agreed to the setting u of a control organization "for the purpo of assuring that obligations assumed the treaty are carried out by the parties

This constituted a binding treaty ob gation, provided no snags were encoun ered in the other articles. The three n tions must still agree on the working pr cedure for the new control organizatio The scope, power, and functions of th international agency may provide ne ground for disagreement.

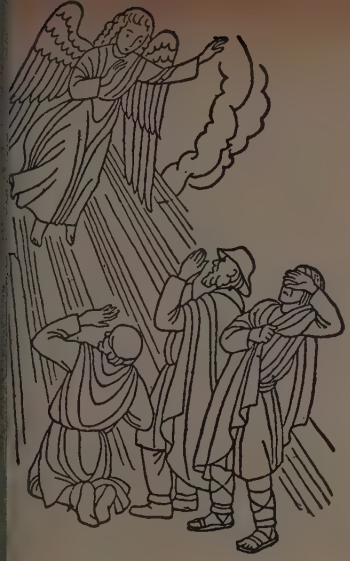
The early weeks of the new year ma see the completion of the proposed treat The next step would be ratification b the three governments involved.

Another Geneva Conference

A SECOND East-West parley at Genev held concurrently with the first, has n fared so well. This ten-nation conferen on the prevention of surprise attack h found the Communists unco-operative.

Five western plans for detection a prevention of attack were turned do by the Soviet delegates.

William Foster, chief of the U.S. de gation, warned bluntly that the tal could not continue unless the Communi were more willing to negotiate. If t situation does not improve, the balan sheet on year-end Geneva parleys m be one plus, one minus. But the plu if it materializes, may well be one of t most significant world events in 1958.



THERE ARE STILL SHEPHERDS IN BETHLEHEM

By ROBERT J. MARSHALL

)DAY as I came into Bethlehem I saw owers of Christian churches march- long the ridge over which the town pread. For Bethlehem is a Christian with only a small Muslem quarter. it Jala just to the west is entirely stian. To the east is Beit Sahur, also stian with Muslem Bedouin living ie fringe. In the middle of Bethlehem e Lutheran spire.

is tower is the only one belonging Protestant church in the village. gh the types of Christianity represented are as numerous as in many an American town, they are not the same. The largest church is the Greek Orthodox. The fastest growing is the Greek Catholic which retains the liturgy of the Orthodox Church but has accepted the jurisdiction of the pope.

Protestants in the Bethlehem area are a small percentage of the population. Presbyterians have a thriving congrega-

In field outside the ancient town a herdsman watches his flock in 1958

THIS IS THE "CHRISTMAS CHURCH" — HOME OF THE LUTHERAN CONGREGATION

tion in Beit Jala, and the minister has established a branch with weekly services in Bethlehem. A sectarian group has services too. Anglicans hold associate membership in the Lutheran Church, though they go to their own church in Jerusalem for confirmation. The Lutherans outnumber the others, have a longer history, own more property, and conduct a more extensive and varied program.

Lutheran work in Bethlehem is almost a century old. In 1860 German Lutherans, who already had a school and church in Jerusalem, sent a man to take over the establishment of the English Church Mission Society in Bethlehem. This man had to serve as teacher, preacher, and housefather to orphans. Five years later a congregation was gathered in Beit Jala.

In the last decade of the nineteenth century the imposing church building in Bethlehem was dedicated. Also an orphanage was opened for Armenian children who had lost their parents in the persecutions. The school in Beit Sahur dates from 1900.

During the two world wars Lutheran work suffered. Suspicion of Germans by the Allies led to internment of church leaders. After the Bethlehem congregation was deprived of its pastor in the first world war, the office was vacant until 1926. In the second world war even Arab pastors were under restrictions.

AT THE END of the war the lack of revenue from Germany and the liquidation of some German property threatened the existence of Lutheranism in the Holy Land. The labors of a century saved by the intervention of the Luth World Federation, bolstered by f raised through Lutheran World Ac Sinee the partition of Palestine in 1 Lutherans have shared the troubles o Arabs while at the same time ministe to them.

One Lutheran who recalls the tria the last half-century is Pastor Shid Haddad of the Beit Jala congrega He is the pastor with the longest of service among the Lutherans of P tine. He was serving a small cong tion in the Muslem town of Hebron World War II began. He was inte for six months, then permitted to li Beit Jala. He could conduct a se each Sunday, and could go to Jerus each day to teach in the Anglican sc But he could go nowhere else.

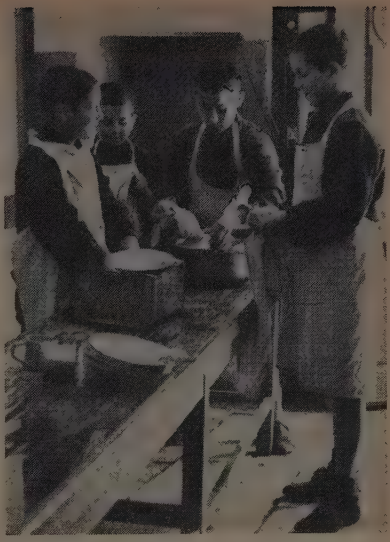
Robert J. Marshall is professor of Old Testament at Chicago Lutheran Seminary, Maywood. This winter he is studying at the American School of Oriental Research in Jerusalem.

WHEN WE TALKED of the refugees (al-
t half a million in Jordan), the pastor
rather proudly there are no Luther-
in the refugee camps. Lutheran refu-
, yes, but not in the camps. The
rch helped them. They were enter-
ing. They are settled in the town, and
e sought work.

It would be pleasant to think there
Lutheran shepherds in Bethlehem this
istmas," someone suggested. "Are
e any shepherds among the church
nbers?"

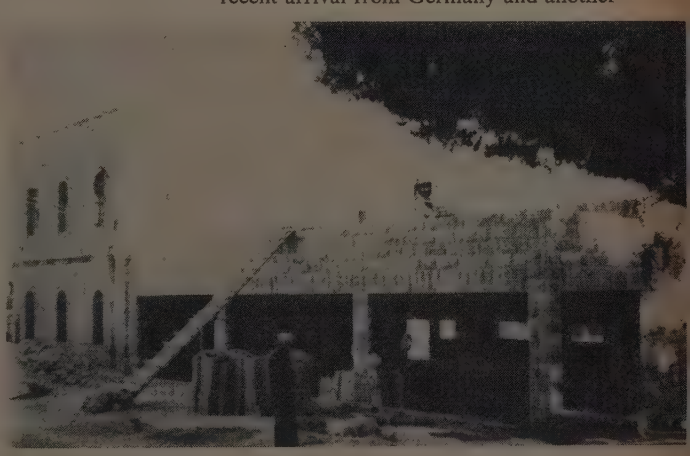
No," came the reluctant reply. Then
resonant fervor, "Let us hope that
pastors may prove to be shepherds
ugh."

THE PASTORS in the Bethlehem area
all Arabs. In Bethlehem itself, the
y enterprising Pastor Elias Shehadeh
isters to the church appropriately
ed *Weihnachts Kirche* — Christmas
rch. It is located on the main street.
The ground floor of the Bethlehem
rch serves as a dormitory for 75
rding pupils of the school. These are
hans, refugees, and some who come
far to live at home. Besides, there
135 day pupils.



Boys help with kitchen work in the Lutheran school in Bethlehem

THE BETHLEHEM SCHOOL is the only one among the Lutherans to provide secondary classes as well as primary. It is also the only one to include non-Arab teachers. Of the fifteen teachers one is a recent arrival from Germany and another



**w section is be-
added at over-
wded school at
wn of Beit Sahur**

is a young American who spent much of his life in Norway.

The latter, Dr. Knut Gundersen, served the church in German refugee camps after the war. After university training, he and his wife left Europe in a Volkswagen and drove to Bethlehem. He serves as principal of the Lutheran schools in Jordan. As he drives about Bethlehem, on almost any street or road, boys wave to him with big smiles on their faces. Here is another Lutheran shepherd in Bethlehem.

In Beit Sahur the school opened almost sixty years ago. Today the work is in charge of the enthusiastic evangelist, Jaber Nasser. An addition to the school building is now under construction. There is an enrollment of over 300 boys and girls. The institution is unique in Jordan because it is co-educational. The evangelist is headmaster over nine teachers.

He also supervises the distribution of soup and bread to the pupils and to 200 other needy children. Each day, through the school gate comes a blue pick-up truck labeled *Lutheran World Federation.* Food is unloaded from barrels marked "Gift of the people of the Lutheran World Federation." The long arm of Lutheran World Action has reached across the seas to sustain the faithful, many of whom live on the edge of starvation.

SUPPORT FOR the work comes also from Germany. The Jerusalem *Verein,* a mission society with headquarters in Berlin, has promoted and supervised the Palestinian missions since the middle of the nineteenth century. Their chief representative in Jordan is Superintendent Weigelt who has his headquarters in Jerusalem. Included in his duties is the supervision of the churches and schools in the Bethlehem area.

The Kaiserswerth deaconesses are the Bethlehem area too. When Is took over part of Jerusalem, the conesses were deprived of their g school and orphanage in that sector. T took up temporary quarters in the chu property at Beit Jala.

A visitor can see at a glance h crowded they are. The girls must ea two shifts because of cramped din quarters. The cooks almost push e other around to get meals prepared in tiny kitchen. Fifty-four girls occ bunk beds in one room. And the o is so small that Sister Bertha Harz, director, has room for only a stool at desk.

COMPETITION. At church outing the g race with the water jugs on their he

ıpils working at school in Bethlehem

ortunately foundations have been laid a new building, which promises to be of the finest in the area. That makes :r Bertha happy.

ut she must think most about the ent. There is a constant need for sup-. Wood for the cook stove had been iired from the charred timbers re-ed from the fire-ravaged Lutheran pital. In one room women were ing clothing received from Lutheran ld Relief. Shipments had been held y political troubles in the Middle East were just beginning to arrive again. verywhere, bright-eyed Arab girls sied low when introduced. They were center of attention for the four dea-esses who work with Sister Bertha, retain the vision of those who wanted benefit Arab women and chose the e for their school from the words of s, *"Talitha Kumi"*—"Maiden Arise."

utheran World Action truck delivers od to the hungry in Bethlehem

At Christmas there will be services in Arabic at all three Lutheran churches in and near Bethlehem. Also the three schools will have programs. In contrast with America, the children will have an easy time acquiring suitable costumes. They will even don sheepskins in order to properly populate the mock stable. In their homes many Lutherans will have decorated trees.

Lutherans generally have an important part in the YMCA service at the "Shepherds Field," east of Bethlehem. Here is a cave in the area where shepherds could have sheltered a flock from the chill winter night of the Judean highlands. Since worship is conducted in English, crowds of visitors attend.

Dusk comes on as the service draws to a close. The lights of Bethlehem prick through the darkness of the hills. From the many towers the ringing of bells makes the angel chorus seem nearby.

As for shepherds, the Lutheran pastors have heard the angel message as surely as the shepherds of long ago. These modern shepherds, with help from many lands, pass on the song to the faithful, "Glory to God in the highest, and on earth peace good will toward men."

What, No Christmas Tree?

We love our holiday customs but must realize they aren't the big thing about Christmas

By BETTY LAWRENCE

ITALIAN PEOPLE must be exactly like my own ancestral Germans: they simply are not happy unless they are feeding someone!

"Have a sandwich," urged Lucy. "I brought enough for everyone." I was glad to oblige. My sandwiches were plain baloney, but Lucy's were special.

The occasion was an all-day sewing bee, finishing off the junior choir robes. The sandwiches were good, but the talk became mighty uncomfortable!

"What good is a Christmas tree?" asked Lucy, waving both hands. "You can't eat it. You can't wear it. You can't even keep it."

"WELL, FOR ONE thing," said Rowena, "it's traditional. Didn't your folks in Italy decorate a Christmas tree, Lucy?"

"No." Lucy is a genuine sort of person, a be-yourself kind. Comfortably plump and fifty, unadorned and wholesome. When she talks she talks all o
Her eyes roll, her shoulders heave,
hands wave. "So! I'm waiting to h
what good is a Christmas tree. You
me."

"WELL," said Leona slowly. "It h
make a very happy time, and there i
little to be actually happy about in
furiously changing world. And how
children love it."

"Might just as well have it in Ju
said Lucy, not giving one inch. "
nothing to do with Christmas."

"Lucy," I put in, "if you had gr
up with a tree, you would love it, t

"I grew up with a tree. I was bor
this country. When my parents first c
over, they couldn't figure out how Ch
mas is celebrated. In Italy Christ
meant going to church on Christmas
for a special Christmas mass, and
was all. It was Christ's birthday: we w

hurch for him. My parents couldn't e the presents, the parties, the tree, Santa Claus."

IE URGED her sandwiches on us. Ours dainty but hers were meant to sat- Inch-thick homemade bread and lant!

When my brothers saw the neighbors' " she said, "they put one up too. people called it a 'strung' tree. Every- on it was strung on—popcorn, nuts, ges—"

Oranges?"

Oranges. They took an upholsterer's le and threaded it right through the ge. Rooms were cold, then, and they d for weeks. Everything on the tree to eat. But my mother and father d, what did it have to do with Christ- ?"

t was their way of celebrating the day of Jesus," we said. "They ted to make others happy."

t's a funny way of celebrating Christ's s," she retorted. "Everything for us, nothing for him."

Don't you think the practice of giving and making people happy teaches s to be just a little kinder, and well, e giving?"

What good does it do," Lucy shrugged big shoulders. "Christ didn't come the world just to make us happier."

LUCY IS RIGHT," said Leona. "I have cture of me as a baby, taken beside family tree. It was a 'gift' tree, and only things on it were gifts. The pic- plainly shows stockings draped across limbs, and little baby dresses for me, mufflers and mittens. But when we completely honest, there is no possible to tie it all in with the Man of Cal- , who, after all, is the Christ-Child."

Lucy, I see your point, too," said ena. "But, oh, how we look forward through the whole year to Christmas."

"You don't look forward to Christ's Mass, which is what the word Christmas means. You only look forward to the Christmas tree and the family gatherings and the presents. We were a Catholic family when my parents came here from Italy. Later they became Protestant. Now I don't like this either about our Protestant churches. They aren't even open on Christmas! All the programs, all the services are before Christmas, just so we can be free to celebrate Christ's Mass the way we want to celebrate it: parties, staying up all night trimming a tree that has nothing to do with Jesus."

I TRIED ONE of Lucy's sandwiches. Thick, homemade bread, thick slices of chicken, each topped with a slice of broiled and skinned pepper.

"When I make a chicken sandwich, it's got good, thick chicken in," explained Lucy carefully. "It's a chicken sandwich." Her logic hit us hard: "When I celebrate my brother John's birthday, I give him a present. I make him a cake. Everything is for John.

"It seems to me it should be that way with Christmas. Everything should be for the One whose day it is. Now, I admit this way is lots of fun and Santa is here to stay, but why can't we start a new, special 'Make Everybody Happy' day, and give Christmas Day back to the Christ-Child?"

Rowena and Leona and I looked at each other. We saw in each other's eyes the holly, we heard the carols and felt the swish of Christmas excitement, and we knew we loved every minute of it. But we could find no words to justify it.

The Star of Bethlehem on top of the tree was not for Jesus.

Lucy spread her generous hands wide. "I'm waiting," she said. "You tell me."

WHAT CAN I GIVE HIM?

What gift is costly enough to expr thanks for the gift of Christ to

By RACHEL CONRAD WAHLBERG

ONCE UPON A TIME in the very first century, there was a woman who had the original Christmas spirit. She was so exuberant about the way she felt that she did something extravagant. It was so extravagant that people were shocked by her act. They called her foolish. And wasteful.

She didn't care. Her foolish act was intentional. She had thought and thought about the spirit within her. She was bubbling over with love and devotion, with thankfulness to God for the Man who had come into her life. Her love and gratitude had to spill over into some outlandish expression.

WHAT DID she do? She bought the most expensive jar of ointment she could afford. She went to Jesus and knelt before him, pouring the costly liquid over his feet.

She didn't care that bystanders laughed and scoffed and criticized. She only cared that she was showing her Lord that she loved him. She loved him so extravagantly that she had to show it in the most extravagant way she could think of.

I WAS MAKING out my Christmas list when this story came to mind. *How extravagant should I be?* I wondered.

Surely this woman had a real "Christmas spirit," although her devoted act took place during the last days of Jesus'

For her it was simple, I suppo Perhaps she had plotted for some ti saving the money to buy the ointm Or she may have been an impulse-bu unable to resist the costly jar of ointm which caught her eye at a bazaar.

All she had to do, I reasoned, was where Jesus was and perform her da but simple act. There! Now he wo know how she felt, how grateful she

Lucky woman! She knew Jesus in son. How thrilling to kneel at his f to know that he approved of her devot —even if she displayed it extravagan

Absurdly, I imagined myself in a s ilar situation, carrying a bottle of Cha No. 5, going into a gathering where Je was present. I pictured myself empty the sweet fragrance, taking down ponytail and wiping Jesus' feet. It completely ridiculous. No wonder woman was the laughingstock of the c munity.

Even so, she was a lucky woman. didn't have to worry about a Christ list. After all, Jesus hadn't died and birthday was not yet a celebration. her day there was no Christmas as know it.

SUDDENLY my envy changed to p Poor woman! She missed Christmas.

idn't even know that her *Master* was to e her *Saviour!*

Perhaps we are the lucky ones, since e know that Jesus gave himself for us. Ve know the whole story, the Easter iessage of salvation, while the extravaant woman of long ago knew only part.

Back to my gift list . . .

If we twentieth-century Christians are iore blessed than the people who knew esus during his ministry, should we not e even *more* extravagant in showing our ve?

We cannot actually go to him in perin and dramatically break a gift of perime over his feet . . . . There must be ays we can show our love for Jesus, our hanks to God for *his* extravagant gift.

I HAD HEADED my list with names of usband, children, and other family memers. It is easy to be lavish with those e love, I thought. We pore over their eeds and preferences, wanting to please iem.

During the Christmas season it is cusmary to loosen the reins of restraint. Most of the year in the name of convenon or culture we tend to softpedal our ood emotions—love, joy, hope, enthuasm, gratitude. Because we feel it is vilized to control our unlovely emotions anger, hate, fear, jealousy—we freiently deny ourselves and those we love al expressions of our devotion.

Not so the woman with the ointment. Like her, we secretly long to be showff in our lavishness. The unbounded joy e feel at the Christmas event makes us urst our usual restraints. At last we may anslate feeling into words, into gifts, to loving surprises. We drag out the st of old friends who have meant so uch to us. We write them notes on our hristmas cards, briefing them on the arm human details of our living. We feel closer to husband or wife, to family and friends with whom we share our hospitality. We can express our love in many accepted ways—unashamed.

But perhaps the woman who poured out costly ointment also heard Jesus say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

It is not hard to imagine that she showed her Christ-love in other ways. Having no relief agencies, no Community Chest, no Salvation Army, she would have had to be quite direct about her concern for others.

Did the extravagant woman also feed the beggars around Bethany? Did she minister to sick people in Jesus' name?

A GIFT for Lutheran World Relief could be next on my list. At our candlelight Christmas Eve service, a special LWA offering was to be received . . . I jotted down a much larger sum than last year's.

A friend in the hospital would appreciate a visit. Buy her some cheerful magazines, a devotional book . . .

The children could be encouraged to think of others by baking Christmas cookies for the children's hospital . . .

Our women's group planned a basket of canned meats and vegetables for a Latin American mother who had six children to support. Instead of the cans of beans I had set aside, I would give the canned ham I had bought. That would be appropriately extravagant!

How foolish! I was doodling little bursts of stars around my Christmas list. Maybe I had learned something from that extravagant friend of Christ's. To be joyful about him, yes. But how to channel that joy was more important. There was more than one way to break a jar of ointment for Jesus!

THIS IS THE SERMON PREACHED IN THE CHURCH OF THE REDEEMER, ATLANTA, ON OCT. 19, THE SUNDAY AFTER A JEWISH TEMPLE IN ATLANTA WAS BOMBED

Take Your Choice: Brotherhood or Violence

By ROBERT E. LEE

THE ANNOUNCED TOPIC leaves no guessing about the subject this morning. I am confident, in advance, that reactions to this sermon will probably be sharply divided. I am equally confident that every thoughtful person here wants to know what the church has to say about the present crisis in the segregation-integration controversy—which has its deeper implications in the whole matter of racial relationships.

I am as deeply conscious as I have ever been that when I step into this pulpit, I am a man under a commission that warns me, each Sunday, that "You would see Jesus." What Robert Lee thinks or says is not important unless it is what the Gospel of Jesus Christ says and implies.

A sincere man (with whom I thoroughly disagree) said to me not long ago that the church ought to keep its mouth shut on political issues. I submit to you, by way of introduction—two observations:

First, that any issue which involves the dignity and sacredness of human personality is not—basically—a political issue. It is first of all a moral and religious issue. If the church must avoid such issues for fear of offending someone, then it had better close its doors. Our Lord himself spoke to the injustices of his day, and the church in the 20th century dare not say less—or more—than he said.

Second, the political rabble-rousing of our time—on both sides of the issue—ha become a kind of preaching, which dis guises the real motives of most politician —which appears to be to get into offic and to stay in. All America—as well a the South and our own state—must de cide whether it is going to settle the mora issues as political issues or according t the Word of God!

AGAINST THAT background our text— from the Epistle for the day—points a insistent finger at each one of us in dividually:

See then that ye walk circumspectl not as fools, but as wise, redeeming th time, because the days are evil. Where fore be ye not unwise, but understandin what the will of the Lord is!

Several inescapable questions com into focus immediately. Does anyon seriously believe that the times are bein redeemed and that the will of God being done:

1. When a Jewish temple—a house worship of God—is bombed? Last wee a synagogue! Who knows? Today— Christian church?

Pastor Lee was one of the eight autho of the "Atlanta Manifesto" signed by 3 pastors in Atlanta last month. This w no doubt the clearest statement yet pu lished by responsible, fearless Christia in the South in the present racial cris

2. When schools are being closed—nd children are being denied the very irthright of democracy?

3. When intemperate men say what he keynote speaker of a political con-ention said just last week—that if we ll stick together on the segregation issue, ve can spit in the eye of the chief justice f the Supreme Court of our land?

4. When the principles of law and or-er upon which our Christian ideal of emocracy are premised, are flaunted and nen talk secession and civil war again?

5. When churches and churchmen are old by politicians to keep out of this ssue—and quit talking brotherhood?

I ASK YOU, not as a person, but in the pirit of the prophets of old—where will he end be if we condone violence and error? If some day we should wake up o find the streets of Atlanta, or of any American city bathed in blood—perhaps ven of your children—or mine—would ve still believe that we could stop the in-vitable victory of the ideal of democracy vithout forfeiting freedom of religion?

Where will the end be if we close our ublic schools? When it becomes clearly vident that efforts at subterfuge will be onsidered a violation of the law of our and? Where will the end be if we entrust overnment to men who preach hatred vhile their duly-appointed political hacks ave their fingers in the public treasury?

Where will the end be if we act on the rinciple that the laws of our nation may e disregarded if we do not like them. f one law is invalid then all laws become uspect, and the end will be anarchy with very man doing as he pleases.

Where will the end be if our churches re silenced and the Word of God ceases o be the conscience of men and of so-iety? Does anyone want to live in that kind of world?

What is the answer—if we are going to walk circumspectly—if, by God's grace, we are going to "redeem the times"?

IN HUMILITY, let us mention some facts which are *not* the answer—and cite them realistically. The answer is not massive integration of schools. We are not socially, psychologically, or spiritually ready for a wholesale integration of public schools in Atlanta or the state of Georgia —any more than we are ready for the integration of our churches. This does not excuse us, however, from the necessity and the obligation to seek an orderly way of abiding by the laws of our nation. Nor does it justify—or make right—the insistence of some that it shall never happen.

The answer lies in the direction of determining an orderly plan by which—over a period of time—schools may be gradually integrated — recognizing two basic facts:

1. That most of the Negroes in the South do not, themselves, want integrated schools. They do want an end to enforced segregation.

2. That the educational and social health level of the average Southern Negro must be raised before there can be anything more than a "token integration" of the school system.

The answer is not massive integration! Likewise, it is not defiance of law and order!

The answer is not in White Citizen Councils—or in the NAACP. You seldom arrive at sound conclusions when you collect a group of people who are extremists about any issue. At the same time this does not mean that the mass of people can be neutrals!

The dilemma of America today is that it has given over the leadership in the segregation-integration issue to the ex-

tremists on both sides, and as soon as a sincere person speaks trying honestly to confront the issue, he is branded as a radical.

A recent editorial deplored the "timidity of leadership" and justly so! Where are the voices that honestly believe that America can remain great—and achieve new heights of greatness in world leadership—only if it lives up to the ideals of the Declaration of Independence and the Constitution—both of which are a political expression of the Christian gospel with its insistence upon the dignity and sacredness of human personality? The moment we say the rights of one group are more important than the rights of another, we open the door to demagoguery—and ultimately to hatred and violence.

The history of the world is pock-marked with the consequences which befell men and nations that tried to build up one race, or one class, or one economic group at the expense of another.

SEE THEN, said Paul, that ye walk circumspectly—not as fools, but as wise—redeeming the time—for the days are evil. Wherefore be not unwise—but understanding what the will of the Lord is.

We have to take our choice—just one of two: Brotherhood ultimately, or violence ultimately.

If a man saith that he love God and hateth his brother, he is a liar—for if he loves not his brother whom he hath seen—how can he love God whom he hath not seen!

Inasmuch as ye do it not unto one of the least of these my brethren, ye do it not unto me!

Bear ye one another's burdens and so fulfill the law of Christ.

Do unto others as ye would have them do unto you!

Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind—and thy neighbor as thyself!

IT DOESN'T LEAVE us much choice, does it! You may get rid of the clergy who are bold enough to speak—but you cannot get rid of the gospel of Jesus Christ.

He that is not with me, said Jesus, is against me.

PRUNING SHEARS

PRUNING SHEARS are as much needed in a garden as water and plant-food.

I thought of this as I pruned my rose bushes. It did not hurt me to cut away the dead or weak canes. But to cut back the strong ones made me exercise real will-power. The temptation to leave these good branches with the hope of getting earlier blooms was put aside, for gardeners know that roses like to be "disciplined" for stronger plants and finer blooms.

How like our human nature, I thought! If we let our desires develop at will, we bring no good fruit to perfection. The pruning shears of spiritual discipline may be needed in our lives to cut off the second-rate so the beauty of the "best" may come forth. The pearl of great price was gained by selling the lesser pearls.

The pruning shears I use on my rose bushes have two sharp blades of strong steel. The spiritual shears, likewise, have two blades, one the grace of God, the other self-discipline. Both are needed to cut off not only the dead wood but also some so-called good branches.

—ESTHER OSTEEN KINARD

WORSHIP NOTEBOOK

"INCARNATION" — GOD IS WITH US

"THERE ARE not three parts of God!" choed a shrill, childish voice. "I know, ur Sunday school teacher said so. here's God and there's Jesus, so there!"

"Well, that's where you are wrong," nother little girl replied. "There's the ather, our Blessed Lord, and the Holy host. All together they're the Holy rinity. Sister told me that!"

"That's the way the conversation went, astor," the young mother told me. Carol was arguing with her friend next oor—they're Catholics, you know. I'm fraid that if I hadn't come in just then hey'd still be arguing. I know my daughter was confused—she's only eight, but ow do I explain God to her?"

WHO KNOWS, REALLY? How does one xplain what is "unexplainable"? How o you unveil a mystery? Still, one can't ust stop there. We use words to describe deas. What do those words mean to us?

One such word will be heard frequently t Christmastime—*Incarnation.* A popular carol we'll all be singing, goes:

> Veiled in flesh the Godhead see;
> Hail the *incarnate* Deity,
> Pleased as Man with man to dwell
> Jesus, our Immanuel.

And sometime during the holidays ou'll probably confess the Nicene Creed:

> . . . *and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.*

What does this mean? This word "incarnation"?

"INCARNATE" contains the Latin word or flesh, *"caro."* Thus our word means "fleshifying" or an "embodiment." Another popular word—carnival—contains two Latin words, *caro* and *vale* (which means farewell). The period of carnival, coming just before Lent (a time of fasting), means appropriately "good-bye to flesh (or meat)."

When Christians use the word "incarnation" it means God becomes man in Jesus Christ. So what? We all know this. We've been hearing pastors say this for years.

True, but have you stopped to think of the significance of what you just said: God becomes man! Remember who and what God is: limitless, he can't be confined in one place; all-powerful, who else could create and sustain life, the order of the universe?

All-knowing. Do you fret because your reason goes just so far and no further? And, among so many other attributes, all-loving. God's concern doesn't draw a line across the human race which includes some but shuts out others, as does yours and mine. This, and so much more, as our feeble minds can understand, is what we mean by God and when we use the word *incarnation,* we are saying that God became man!

EVEN IF we could realize the fulness of this idea, and we can't (St. Paul says that all we see in this world is "the baffling reflection of reality"—I Cor. 13:12), there is still the danger that our idea of the incarnation becomes bogged down in our ability to understand it.

God becomes man! Not that at one time there was a sort of rare, unique freak —a half-God, half-human who walked the earth. Nor did Jesus simply pretend to be a man, a sort of divine masquerade

on God's part in order to spur us on to nobler things. If either of these were true we mortals would have little hope. Jesus, whether half God, or completely and solely God, would be so unlike us that we would have to despair of ever sharing life in him.

On the other hand, we cannot say that he was a sort of super-special "good man," such as we can become if we try hard enough. This would mean that our future depended on our own efforts as if we could build our own ladder to heaven. This, we know, eliminates the need for God's action of doing for us what we cannot do ourselves. No, we must say that Jesus Christ is both God and man!

AND THIS tremendous fact of the incarnation has caused the church through the centuries to bow low before what can only be regarded as a mystery. One notices in listening to the great musical settings of the Creed that the melody changes at the reference to the incarnation. This is a most solemn moment. God invades the earth, and at the words "and was made man" many Christians still bend the knee or bow the head to denote this tremendous mystery.

Does this mean that we are back where we started? Must one say only that he is confronted with a mystery and let it go at that? Is there nothing else to add?

Ah, but there is another step. For, if we would ask why, the answer is love. And this is the touchingly beautiful and tender face of God that brushes aside our questions and shows himself to us. St. Paul says "God was in Christ, reconciling the world unto himself" (II Cor. 5:19). Here is the key to our inquiry. It is love, God's love—the tender, intimate concern he has for man, so much so that as John says, "He gave his only begotten Son" (John 3:16).

We all know that love is part and parcel of Christmas, but is it the love we all have for cute, cuddly infants, for the misfortunes of a young couple forced to make their home in a barn? Or is it a love which looks past the sleeping Child of the manger and sees in the beams which support the roof overhead the form of the cross? The incarnation is fulfilled and perfected in Calvary. The cross is the reason for the incarnation.

EACH JOYFUL TUG of the heart-strings at Christmastime ought to flow forth from this and this alone. We will be fooled if we mistake Christmas cheer and the glow in our hearts for a lasting blessing unless the love of God in Jesus is the cause of our joy.

Tinseled trees have a way of looking tawdry a few days later. Carols become monotonously annoying. Gifts can be broken, exchanged, or neglected. Even the happy holiday spirit can give way to back-to-work blues, unless—unless Christmas, the great festival of the incarnation —*God made man*—means for you that God loves you and desires you for himself.

The word Christmas comes from a contraction of two words "Christ" and "mass." The latter word refers to the sacrament for all Christians, whether they use that term or not, a time and place of holy communion. So it is in this word we so carelessly bandy about that we are speaking of Christ—the Child of the manger, the suffering Crucified, the gloriously risen and ascended One—coming to us.

God comes incarnate—in our form like one of us, and offers us in the person of our Lord the joy of his eternal presence. This is the incarnation.

A blessed Christ's mass to you!

—EDGAR S. BROWN, JR.

FIVE MAKE A FAMILY

Calming down for Christmas

THE STORES were packed. I had to ush my way through a human wall at very counter. There was no use trying o say, "Excuse me." No one would ave heard it above the din.

Both my shopping bags were loaded o the brim and I clamped my purse ightly under one arm, hoping I could eel it through my heavy coat if anyone ried to snatch it. Not a very pleasant hought to accompany me on my final ound of Christmas shopping. But facts re facts and there has been quite an utbreak of thievery this Christmas.

AHEAD OF ME I saw just the gloves aren has been wanting. A quick glance howed I had just enough room in my eft-hand bag to hold them. I shoved my vay past a large woman who was turn- ng from the counter. My handbag lipped and I looked around quickly, sus- icion rising in an ugly wave.

However all was well, and I set down ne of my bags of gifts, steadying it be- ween my feet while I used the free hand o make sure I didn't have such a scare gain. As I rose from picking up my undles, a passerby lurched against me, nocking my hat askew.

"What," I asked myself for about the fteenth time that day, "does all this have o do with the birthday of our Lord?"

The bus was crowded going home, but bout half-way out from the city I got a eat. With one shopping bag between my eet and the other in my lap, I was safely alled in behind all the impedimenta. Or o I thought. I was hardly settled before the man beside me rose and crushed his way by, necessitating resettling every- thing.

Going by bus to avoid parking and driving home through the heavy traffic had not been a smart idea. At least in the car I would have had a place for my purchases. Next time I'd take the car.

NEXT TIME? Surely I would have sense enough to shop early and not let myself be lulled by the fact that I had made a few major purchases in November. Then I almost laughed aloud. How many times have I said that next year will be differ- ent. I don't believe my own protestations a bit any more.

The children were home ahead of me. In fact, my return was just short of a triumphal procession. Pete opened the door.

"Wow! Mrs. Santa herself in person! What you got? Let me help." He grabbed the nearest bag with such gusto he nearly ripped off the overworked handle.

"Mother's home!" shrieked Susie from the kitchen. "Come on, Karen, but shut the door!"

They were upon me, dabbing into the bags. "Scoot! Shoo! Scat! There's something for each of you in there, so no peeking."

"We'll carry them up," volunteered Karen. And then, "Oh, oh. Guess *I* won't," as the bell on the oven timer gave forth a peremptory summons.

Pete and Susie, however, accompanied me to my room. "Can't we see what you got for Karen and Dad?" Susie begged.

"Yeah, we're not little kids any more. We won't tell."

"Well," I rummaged around in the heap I had dumped on the bed. Their enthusiasm was contagious. All the weary, depressed feeling I'd had on the bus seemed to be oozing away. I reached for the package I knew contained Karen's gloves, but just then we heard her feet on the stairs. "Not now. Later."

Karen bounced in eagerly. "Can you show us what you have for Dad? He won't be here for ten minutes." They all looked so happy and excited. I couldn't refuse. Without too much confusion I found the neckties I had fought and bled for at a bargain table.

"Say, these are keen, real keen!" Pete approved.

SUDDENLY the kitchen door banged. "All set for supper?" called Dan. "I'm a little early, but I have to get back on the double."

"Ooops!" Karen leaped off the bed. "I think everything's *almost* done." The children hurried downstairs. Getting dinner when I go shopping has become a regular practice of theirs. I looked after them with a smile, a prayer of thanks for a happy home, and for Christmas welling up inside. "Forgive me for being a fussbudget and getting a little mixed up," I murmured under my breath.

Dan did not come up. The sound of water downstairs probably meant he was washing in the kitchen. "Too tired to climb a flight," I thought and went down to meet him.

"Hi!" He sounded a little the way I had felt before the children pulled me out of the dumps. His kiss was nothing to set bells ringing. He dropped into a chair and began unlacing his shoes.

"Let me do that." My own fatigue was gone in concern for him. I knelt beside him, giving him my biggest and brightest smile. The response was far from ecstatic. "I think I've finished everything we need to buy," I went on. "And the kids are getting supper. Everything is under control on the home front."

"Hope they won't take too long. We're at the peak of the rush and I've got to get back in an hour."

I DIDN'T dare spoil things for the cooks but fortunately they were speedy. And everything did look lovely—the Advent wreath in the middle of the table, fried shrimp and french fries from the freezer heaped on a platter and sprigged with parsley, a tossed salad.

Dan was quiet all through the meal. I don't think the others noticed. They had so much to say he would have had a hard time getting in a word. Little by little he perked up. In fact, by the time we were ready for our evening prayers he seemed himself.

Pete lit the candles on the wreath and we opened our Bibles to the passage from Isaiah we have been reading this week.

Pete closed his Bible a little ostentatiously and Susie followed his example. They have both learned the words by heart, for they said them with us:

"Then the eyes of the blind shall be opened
And the ears of the deaf unstopped;
Then shall the lame man leap like a hart
And the tongue of the dumb sing for joy . . .
And the ransomed of the Lord shall return,
And come to Zion with singing,
with everlasting joy upon their head
they shall obtain joy and gladness,
and sorrow and sighing shall flee away."

DAN SMILED. It was a real smile. We had both remembered what it is all about.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Wedding

QUESTION: Ten years ago we moved from the Mississippi valley to the far West. Wherever we have lived we have been active in our church and tried to bring up our children in the right way.

But two years ago, our daughter, then in her teens, had a baby out of wedlock. Through our local welfare agency Lisa gave up the baby for adoption into a Lutheran family. She is thoroughly sorry for her misconduct, has fully repented, and has returned to church. She is faithful in attendance and in work.

She is now engaged to a fine young Lutheran man. He knows Lisa's history and does not hold her mistake against her. They would like to have a church wedding. What sort of wedding is permissible under these circumstances? Is white the only sign of purity, or would it be permissible to wear a pastel color and a pastel veil? People in the community know of Lisa's misfortune.

REPLY: I know of no church regulations on this matter. Inasmuch as Lisa has repented of her error, and is right with God, I see no reason why her mistake should make any difference in her wedding arrangements. She should proceed as though nothing had happened.

A church wedding, with wearing of white or any color the bride may choose, is in order. Of course, she should talk the matter over with her pastor and her intended husband—together they can work it out satisfactorily. Some people, perhaps, may find fault—it would be surprising if they didn't—but Christians ought to assume toward such problems the same sort of attitude as that which Jesus took toward the Samaritan woman (John 4:7-26).

Questions about sex

QUESTION: Roy, who is now thirteen, has never raised any question about sex. Whenever anyone else mentions it he seems extremely embarrassed. I would like to talk to him about it, but I find it almost impossible because of his great embarrassment. Don, his father, never makes any effort to help the boy. Shall I continue to make the effort?

REPLY: By the very nature of the case comradeship and close, easy confidence are prerequisites to giving effective help. While you do not say so, your question indicates that you have not developed such a relationship. If that intimate relationship has not been developed during the childhood years, it is very difficult—almost impossible—to do it now, because the whole topic has already become so colored emotionally that objective discussion is almost out of the question.

A better procedure at this age is to ask the boy's father, or some male friend or relative, who is qualified, and with whom Roy feels at ease, to talk over with him the matter of his needs. He could lead him into talking about what he already knows, or about his curiosity, and offer to explain any matters about which Roy has questions.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

BOOKS

FAITH HEALING SOUNDS EASY

God Can Heal You. By Emily Gardiner Neal. Prentice Hall. 213 pages. $3.50.

It is practically impossible to do justice to a book of this kind. A reviewer is placed in the unenviable position of accepting the author's reports of instantaneous recoveries from cancer, third-degree burns, tuberculosis, schizophrenia, etc., as facts, or question the reporter's reliability.

Mrs. Neal tells us that she was attracted to the subject of faith healing as a skeptical newspaper woman in search of material for a good story. What she saw converted her not only to biblical Christianity but to a firm belief that "God can heal you." She believes that the healing ministry was begun by our Lord, committed to his church, and should be practiced by clergymen today. In this belief she is undoubtedly sincere and tries to share her enthusiasm with others.

The book however raises profound philosophical and theological questions. If cancer growths disappear suddenly and miraculously as a result of prayer, if a child's club foot is spontaneously straightened out because the parents offer intercessory prayer at a healing service, if a presumably totally irrational schizophrenic is cured by the rite of unction, the law of causality, as we understand it today, no longer holds. God heals indeed, we believe, but through intelligible processes.

Equally grave are the theological misgivings. Christ's healing ministry is not considered in its historical context as a unique phase of his messianic mission, but as a pattern which modern clergymen ought to follow. That "disease cannot be the will of God" is reminiscent of Mary Baker Eddy, and the Anglo-Catholic view of the efficacy of the sacraments, particularly unction, and the transmission of healing power through the laying on of hands are doubtful theological foundations for the practice of faith healing. If the author had stood by her theological concepts she would have been, at least, consistent. By trying to bolster her position with references to psychosomatic medicine and even "modern psychiatrists who in opposition to Freud but in the footsteps of Jung agree that a vital factor in the patient's recovery is his return to religion" the picture becomes confused and distorted.

The latter part of the book sketches the healing ministries of some twenty clergymen, mostly Episcopalians but also such controversial figures as Oral Roberts and Kathryn Kuhlman.

A scholarly exploration of faith healing will require more than accounts of cures even if they are accompanied by medical reports. We need to know a good deal about the basic personality of those who have been healed and a much more thorough probing of the theological foundations before the church can commit itself either to the theory or practice of faith healing.

Wilkes-Barre, Pa. CARL J. SCHINDLER

CONFRONTING COMMUNISM

Communism and the Theologians. By Charles C. West. Westminster Press. 387 pages. $6

Dr. West has embarked on a timely and systematic exploration of the Communist Christian confrontation by examining some noted theologians in the light of the influence of Marxism, socialism, and communism upon them.

Dr. West's judgments are Olympian in grandeur. He is an American Presbyterian who has had the advantage of first-hand acquaintance with both China and Berlin. Presently, he is serving as assistant director of the Ecumenical Institute at Bossey, Switzerland.

He introduces the problem in its most acute form, that is, bodily contact with communism, in an interesting chapter on men like Prof. Hromadka and Bishop Bereczky who regard communism as mingled judgment and hope. They challenge the West with past sins while keeping silent regarding the East's present sins. For readers who

crave a closer look at the theological heartbeat of Protestantism behind the Iron Curtain, this provides a rewarding glimpse.

The author then lines up Tillich, Berdyaev, Reinhold Niebuhr, and Karl Barth for similar scrutiny. Cumulative evidence of the deep influence of Marxism and socialism upon modern Christian thought as represented by these non-Communists is thought-provoking. The author concludes that each one in turn "has lost sight of some important aspect of human reality" and become "the apologist of some social group."

It is in his treatment of Barth—the real hero of the drama—that he experiences his own most difficult encounter. For him the theological scope of the Barthian revolution more than matches the Marxist revolution, but he admits serious shortcomings in Barth's position both as a man and as a theologian.

How then can a "happy ending" be contrived? In his final chapter, and even in his discussion of Barth, a straight and exclusive line is drawn from Barth through the Barmen Declaration of 1936 and the struggle of the *Bekennende Kirche* to Christian resistance in East Germany today. This is certainly as great an oversimplification as the one which the author accuses Barth of espousing in certain situations.

Dr. West's obvious sympathy is with the radical wing of the Confessing Church in Germany. He disregards the existence of Confessional Lutherans—save for an uncomplimentary footnote about the Erlangen "school"—and the part they played in the Barmen Declaration and resistance to Hitler. He also condemns Luther's doctrine of the two kingdoms as "sterile" and "basically capist" (while not being able to extricate Barth from similar charges), and passes it off as a "double ethic." Yet he maintains that it is Barth rather than Luther—or Jesus Christ—who inspires the spiritual resistance to communism in East Germany today.

It is certainly true that orthodox Lutherans are not prone to revolution. Neither, it seems, is Karl Barth. When you come right down to it, is revolution supposed to be a Christian virtue? But West asserts in one of his side-remarks, that Lutheran orthodoxy "completely eliminates" the possibility of revolution. West's anti-Lutheran attitude distorts his appraisal of the relation between the theology of Karl Barth and the new struggle between communism and Christianity in eastern Europe, consequently blunting the thrust of his book.

STEWART W. HERMAN
New York City

CHRIST DRAMA

Introducing the New Testament. By Archibald M. Hunter. Westminster Press. 208 pages. $3.

This is a survey study which treats each book of the New Testament as a pearl strung on the necklace of the salvation story. The unity thus achieved is not imposed from without by way of theological assumption, but is the natural fruitage of sound scholarship and amazing clarity in exposition. The story content, sources, authorship, and the writer's special contribution to the Christ drama are combined to satisfy the student's needs and the laymen's interest.

This is the second edition of a New Testament professor's study, which attests its usefulness and merit. ROBERT D. HERSHEY
New York City

BOOK BREVITIES

Streams of Gladness. By Fredrik Wisloff. Augsburg. 207 pages. $3.

For each day of the year there is a verse from one of the Psalms with a brief comment, usually quite personal. First rate for daily devotions.

Streams of Healing. By Lester R. Liles. Revell. 160 pages. $2.50.

This collection of 138 one-page devotions is especially for persons who are ill. They are by a great variety of present-day authors. Each includes a Scripture verse, meditation, and prayer.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

letters to the editor

MERGED CHURCH

SIR: None of the letters about the Joint Commission on Lutheran unity report has dealt with the most objectionable feature of the new church, namely, the abandonment of the federation principle of organization. The explosive issue of secret organizations had the effect of blinding the delegates to the power grab which is also contemplated.

Contemporary life offers enough examples of the evils of concentrated power to question the advisability of allowing it to creep into the life of the church. How familiar is the promise that centralization will lead to greater efficiency. How ominous is the decision to make the new constitution, once it is adopted, as impervious as possible to amendment.

There are yet two years in which to consider carefully the wisdom of merger on these terms—to throw away the basic organizational principle on which the ULCA has grown and become a tower of strength.

(REV.) MYRTON A. PACKER
LaFayette, Ohio

FUTURE CHURCH PAPER

SIR: I'd like to cast my vote for continuation of THE LUTHERAN or its counterpart after the merger takes place. I feel proud that our church has such a fine weekly paper. Certainly it is an important instrument for getting the church into the home. Although publishing THE LUTHERAN is not a profitable venture, I'm sure its intangible benefits far outweigh any financial loss.

VIOLET K. KUEHNER
Mt. Vernon, N. Y.

SIR: Please chalk my name alongside those who want a weekly church magazine—and of the caliber we have become used to in THE LUTHERAN. As the magazine has been used as a resource material even out in the community and away from the church, it has won respect for its validity and objectivity.

Appleton, Wis. (MRS.) HELEN L. HEIL

SIR: I believe THE LUTHERAN is tops in church publications. The news that is printed is eagerly read by our people. The one trouble is that *Lutheran Woman's Work, Foreign Missionary, Luther Life, High Ideals, Lutheran Men* all compete with THE LUTHERAN for subscriptions. I hope that in the future the competition will be eliminated.

Let's have one family magazine for the stories, feature articles, men's, women's, and youth topics. This could be a "slick paper" monthly. Under the same subscription price a "news supplement" might be published weekly on less expensive newsprint.

(REV.) ROBERT E. FELLOWS
Livingston, Mont.

SIR: I feel that THE LUTHERAN in its present form should be discontinued and that two publications be substituted. 1) A weekly newspaper-like publication similar in form to *A Mighty Fortress* which is published by the National Lutheran Council for servicemen. 2) A monthly family magazine. This should include sections for all ages, for children as well as older folks. It should contain about 100 pages of articles, pictures, stories, Bible study, book reviews, church projects, prayers.

(1ST LT.) ROBERT H. BUSCH
Palm Beach Air Force Base

SIR: I am in the Navy. As you well know life in the service at times leaves a lot to be desired and your wonderful publication brings nearness to things at home that one misses so much. THE LUTHERAN provides me with continual learning process, not only of what is happening in my church today but also of our Lord and Saviour Jesus Christ. Your expert mixture of current events and feature articles makes THE LUTHERAN tops on my reading list.

San Diego RONALD THOMAS MENET

ANTI-JEWISH VIOLENCE

SIR: Mr. Van Deusen in his "Washington page analyzes the situation correctly when

ne suggests that bombings of synagogues are nore than an effort to retaliate against Jews or their activities in support of integration. There is undoubtedly a uniquely and distinctly anti-Semitic aspect to these atrocities. What is of utmost importance is the conclusion so well articulated by Mr. Van Deusen hat "intolerance in respectable Sunday clothes preceded the kind which expressed itself in dynamite."

Defiance of federal law in the name of obedience to state law is truly the father of hat flagrant lawlessness which defies all uthority. Your forthright presentation, I m sure, will aid immeasurably in testing he conscience of those whose gentle beavior has opened the door to this kind of iolent extremism.

(Rabbi) Arthur Gilbert
New York City

OVERNORS

Sir: Let's wait until we have reason to be roud of Governor Hollings before we put is picture on the cover of a Christian maga-ne. Bernell Smith
E. Cleveland, Ohio

Sir: Why don't you have a Southern pas-r or layman present the cause for segre-ation as you have presented the cause for ntegration. I have lived in the north and ave had to associate with the colored and ot by choice. I hope the South remains e same and continues to fight integration. hey are the only smart section of the nited States. Robert C. Kaitschuk
Chicago

Sir: My hat is off to you for a courageous d perceptive editorial. What a weight of sponsibility, spiritual as well as temporal, sts on our two Southern governors. Unrtunately the "image" which the world w holds of Gov. Almond is that of an flexible, bitter, and somewhat harried man, sponsive primarily to political considera-ns. I do not believe that this is the real ndsay Almond, and I pray that a rapidly creasing measure of Christian understanding and compassion may begin to shine forth in his public utterances.

New York City Philip A. Johnson

Sir: I deeply resent the insinuation that Governor Almond is motivated in his official acts in this grave race and school problem by unsavory political considerations rather than by conscientious convictions . . . School integration in states where there is a high percentage of colored people is not going to help the children of either race. In the South the whites have lived in amity, and in most cases with charity and helpfulness, with their Negro neighbors, largely because there have not been close or intimate social contacts which would result from school integration. E. E. Keister
Strasburg, Va.

Sir: You failed to recognize the obligation and responsibility that these two high-minded public servants have with reference to the respective offices to which they have been elected by the citizens of their states. Would you have them to ignore the laws and the constitutions of their states which they have taken an oath to support?

Nashville, Tenn. Henry C. Foutch

Sir: Your implication that Messrs. Almond and Hollings are perhaps cravenly fearful of doing what their conscience tells them is right in the integration crisis does no credit to a magazine which I believe has heretofore tried to be fair and to speak with enlightened Christian conscience.

On issues where there is room for difference among people of earnest Christian conviction, we need to be charitable. In this way we will avoid the peril of passing judgment upon one another and perhaps contribute something constructive in dealing with the gravest social and political upheaval of our time. It ill becomes us to imply that truth has been revealed to us exclusively and that those who do not agree with us have blunted moral and spiritual perceptions. J. Martin Orndorff
Roanoke, Va.

overseas

Opposition is now organized

SWEDEN: Malmo. Nov. 29.—YESTERDAY Dr. Ruben Josefson, 51, was named bishop of Härnösand. He will succeed Bishop Hultgren who is moving to Uppsala as the new archbishop.

Dr. Josefson is a learned theologian who knows Luther and the Lutheran tradition. For many years he has been an assistant professor at Uppsala university. Earlier he was rather reticent regarding practical church problems, but in the last few years he has been speaking more freely, mainly through the pastors' weekly, *Svensk Kyrkotidning*, of which for many years he has been the chief editor. In the last church assembly he was the main opponent of Bishop Giertz, Josefson speaking for the right of women to be ordained, Giertz speaking against it.

Bishop Josefson will start his new task in a most difficult time in which the council of bishops is weakened by disunity. Earlier this week Bishop Giertz chaired a large meeting at Uppsala—being the only bishop there—which was a continuation of the Orebro conference last summer (*see* THE LUTHERAN, *Aug. 6*).

THE ORGANIZATION of opponents of the decision to permit ordination of women that was planned at Orebro was now definitely created. Bishop Giertz will be its leader and its name will be *Kyrklig samling kring bibeln och bekännelsen* (Church rally around the Bible and the Confessions).

The organization will have a weekly periodical of its own directed against *Svensk Kyrkotidning* (see above) and a popular magazine directed against the semi-official *Vår Kyrka*. It will arrange meetings and conferences partly on a national, partly on a diocesan basis.

All these actions point in the direction of creating a new Lutheran free church, but this creation will await the behavior of the bishops: will they ordain women or not? The main object of the new organization seems so far to be to exert pressure on the bishops.

LEADERS OF THE new organization are eager to stress that the ordination of women is not the only issue at stake. The main issue is the authority of the Bible which the new organization sees menaced by what they call a liberal theology. The other side, to which the majority of bishops and theological professors belongs, does not admit that they represent a liberal theology but maintains that the opponents represent a fundamentalist interpretation of the Bible which was accepted in the times of Lutheran orthodoxy but is neither biblical nor Lutheran.

Yesterday this point was publicly stressed by Bishop Borgenstierna. He asked the organization to adapt a name which should not imply that pastors accepting another interpretation of the Bible are betraying their ordination promise to be faithful to the Bible and the Confessions. Further Bishop Borgenstierna asked the new organization not to isolate itself in separate meetings but to meet the other side at open conferences.

There should be possibilities for the understanding of these points at least from the side of Bishop Giertz. In the assembly debate last September he said he did not want to split the church but wanted further discussions, and he did not intend to presume that one side was inevitably right: "God forgive those who are wrong, whoever they may be."

At the Uppsala meeting this week however, such humble words were not used, either by Bishop Giertz or by other speakers.

—STEN RODHE

Synod President Lesher to Leave for Illinois Post

AUSTIN—Dr. Royal E. Lesher, since 1952 president of the Texas-Louisiana Synod, announced this month that he had accepted a call from the Illinois Synod to become its secretary of home missions on March 1. An advance session of the 1959 Texas-Louisiana Synod convention will be held Feb. 5 to elect a new president.

Synod President Royal E. Lesher
Return to Illinois announced

Dr. Lesher, 57, is a native of Wadsworth, Ohio, and a graduate of Thiel College and Philadelphia Seminary. He received an honorary doctor of divinity degree from Chicago Seminary.

Ordained by the Pittsburgh Synod in 1926, he served parishes in Clairton and Pittsburgh, Pa.; Sharon, Ohio, and Chicago, Ill., became director of evangelism of the ULC Board of Social Missions in 1946, and accepted an assignment from the Board of American Missions to organize a congregation in Waco, Texas, in 1951. One year later he became the synod's first full-time president.

One of the early responsibilities of his office was completion of negotiations for the assignment of the state of Louisiana to the synod territory. With Board of American Missions assistance, the first United Lutheran pastor began work in Louisiana in June, 1953. This month, Dec. 14, the fifth congregation in the state was organized—St. Paul's Church in Baton Rouge (Harry M. Rohwer, Jr., developer). At least four other fields are currently in various stages of development.

Since 1952, the synod has grown from 32 to 58 congregations, the baptized membership has increased from 9,876 to 16,075. The synod has acquired a camp, Lutherhill, currently valued at $150,000.

Returning to Chicago, where he once served St. Mark's Church, Dr. Lesher will fill the vacancy created in the synod office by Pastor George H. Hoog's resignation. Pastor Hoog, the Illinois Synod's previous secretary of home missions, will become assistant to the president of the Indiana Synod on Feb. 1.

A SABOTEUR tried to blow up Trinity Lutheran Church (Missouri Synod) in Houston on Dec. 7 while 1,000 persons were attending services.

The disaster was averted by a caretaker who found that somebody had manipulated the gas jets in the basement so that an explosion would have wrecked the building at the time the service was in progress.

The arsonist also tried to set fire to the office of the church school principal but failed.

Seventh ULC congregation in Houston, Texas, is Holy Trinity Church, organized Nov. 2
ULC President Franklin Clark Fry was visitor at organization service

THE NUMBER of ULC congregations in Houston, Texas, was increased to seven last month when Holy Trinity Church was organized by Pastor Paul L. Schmiedel.

Pastor Schmiedel was assigned to the field in Houston's Little York area in 1957. The field was approved for occupancy after 300 unchurched adults in the under-churched area with a population of 25,000 had been contacted. Charter membership was 61.

Highlight of the organization service was the presence of ULC President Franklin Clark Fry who installed the first church council.

KENTUCKY-TENNESSEE

Social Responsibility Topic At Synod's Fall Conference

By JAMES R. LING

LOUISVILLE—Sociology and theology were brought into play in Kentucky as Dr. Karl Hertz and the Rev. Rufus Cornelsen lectured on the church's social responsibility before members of the Kentucky-Tennessee Synod last month.

Occasion was the synod's annual fall conference (Nov. 4-6) at the Du Pont Lodge at Cumberland Falls State Park. Dr. Hertz professor of sociology at Hamma Divinity School and Wittenberg College, is one o the authors of the three-volume *Christian Social Responsibility* series published unde auspices of the Board of Social Missions Pastor Cornelsen is the board's director o social action.

In his lectures, Dr. Hertz emphasized that the familiar and secure world, so de sired by western man, is rapidly slippin away.

Industrial and scientific achievement revolutionary social changes, and constan international tension have upset and frus trated man's need for security. Every da more and more individuals join the rank of the "lonely crowd."

Dr. Hertz pointed out that because the cultural trends in western civilization ha turned man's world into a "buzzing state confusion," the church must speak to th facts.

He said: "We cannot turn the clock bac to the 'good old days' . . . Too frequent have we attempted to march backward t design and equip a revolutionary future

"In this modern world," he said, "God has met us with a twofold demand: One, that we realize our own inabilty to recognize the truth about ourselves, and two, to trust in His sufficiency . . . Man cannot endure the dreadful freedom of being responsible only to himself, apart from God."

Pastor Cornelsen stressed that it is not possible for a church to understand her mission to the world until she understands her essential foundation. This foundation can be understood only in light of the understanding of the doctrine of the Trinity and God's purpose in the world.

DR. EDGAR S. BROWN, director of the Department of Worship, conducted a seminar on liturgy and worship. He pointed out that liturgy "does not consist of bells, incense and candles," but is the total activity of the people of God.

Laymen Are Leaders

THREE SCHOOLS of evangelism were held simultaneously on Nov. 30 in northern Kentucky, Louisville, and Nashville, Tenn., under the direction of the committee on social missions.

General plan for the schools was to have laymen serve as discussion leaders. Following a Bible-study presented by the Rev. James R. Ling of Trinity Church, Louisville, congregational representatives attending the Louisville school met in small groups for a presentation of the evangelism objectives for 1959. Approximately 150 pastors and laymen attended the Louisville school at St. John's Church.

Congregational objectives in such areas as prayer life, census, inactive members, Bible study, and youth evangelism were discussed.

The Rev. Dana Johnson, field director of evangelism, explained that, "the aim of the program is to assist congregations in carrying out their evangelism mandate."

Louisville Self-Study in Progress

LUTHERAN CHURCHES in the Louisville area, both of the United Lutheran Church and the Missouri Synod, are in the midst of an urban church self-study program.

Serving in advisory capacity is the Rev. John Wagner, Jr., assistant secretary of urban church planning of the National Lutheran Council.

Church neighborhoods as well as church programs are being analyzed. Study director for the Louisville area is Dr. Gerard D. Busch, president of the Kentucky-Tennessee Synod.

Congregational committees meet monthly to share progress reports on their findings, and to hear outstanding social and civic leaders report on the structures of society in the area.

The combined efforts of the participating churches will conclude with an area study workshop on Jan. 17 at Grace Church, Louisville.

JAMES LING

NEW correspondent from the Kentucky - Tennessee Synod for THE LUTHERAN is the Rev. James R. Ling, pastor of Trinity Church, Louisville. The 25 - year - old clergyman is a native of Ohio and a graduate of Capital University, Columbus, Ohio, and Hamma Divinity School. He was ordained this year by the Ohio Synod. The Louisville parish is his first charge.

IOWA

Education Unit Dedicated By Cedar Rapids Church

By ALFRED J. BEIL

DES MOINES—After two years of planning and working, First Church, Cedar Rapids, dedicated a new educational unit and remodeled church sanctuary as part of

Hand-carved reproduction of Leonardo da Vinci's Last Supper decorates First Church's altar
Artist Henry Geiger, member of congregation, is shown with Pastor Youngquist

IOWA . . .

the three-day Iowa Synod conference held Nov. 2-4.

Dr. Clarence Stoughton, president of Wittenberg College, preached. Synod President Alfred J. Beil participated with the pastors of the congregation in the act of dedication.

The Rev. T. A. Youngquist has been pastor since 1953. His assistant is the Rev. James Seiffert. The building program represents an investment of $430,000.

The Rev. Richard Powell, camp director of the Ohio Synod, addressed a Monday evening youth banquet group.

Dr. Franklin Clark Fry addressed the pastors and delegates on Tuesday morning and afternoon, and gave the final address at the congregation's ninetieth anniversary service.

The new educational wing provides an additional 19,000 square feet. The church school enrollment is 745. The congregation's former church building was dedicated in 1911.

Dr. Wuellner Ordained

IOWA SYNOD extended a call for special service to Dr. Wilhelm H. Wuellner. He is serving as assistant professor of religion and chaplain at Grinnell College and was ordained on Nov. 16 at St. John's Church, Des Moines.

Dr. Beil, assisted by Dr. Henry W. Opperman, pastor, and Assistant Pastor Lloyd E. Sheneman, conducted the ordination service.

Dr. Wuellner, born in Bochum, Germany, in 1927 received his theological education at the Universities of Muenster and Marburg and the Bethel Theological School. While a student he received a World Council of Churches scholarship for study in the United States. He served as vicar of a parish in Bielefeld and earned a Ph.D. degree from Federated Theological Faculties of the University of Chicago in 1954.

Dr. Wilhelm Wuellner
German clergyman ordained in Iowa

INDIANA

Pastor Hoog Accepts Call As Synod President's Aide

By WILLIAM L. PIFER

INDIANAPOLIS—The Rev. George H. Hoog, of the Illinois Synod, has accepted a call to become assistant to the president of the Indiana Synod. He will assume his new post Feb. 1, it was announced by President Walter M. Wick.

Pastor Hoog has been secretary of Illinois Synod missions since June, 1957. Previously a synodical mission pastor in Illinois he had organized three congregations, Our Saviour's, in Arlington Heights; Gloria Dei, Northbrook, and Good Shepherd, Wheeling.

A native of Holdredge, Neb., Pastor Hoog was graduated from Bethany College, Lindsborg, Kan., in 1945, and from Augustana Seminary, Rock Island, Ill., in 1950. After graduate work in psychology and counseling at Chicago Seminary, he was ordained by the Illinois Synod in 1952 and was called to Mizpah Church, St. Louis, Mo. He served this congregation until 1954 when he was called into the synod's mission program.

Education Unit Dedicated

ANTIOCH CHURCH, Hoagland, dedicated a new educational unit on Dec. 7. President Wick and a former pastor, the Rev. J. Luther Seng of Fort Wayne, took part with Pastor Robert Whitenack in the service.

MT. ZION CHURCH, Nine-Mile (Fort Wayne), in the same parish, dedicated new lights with the Rev. G. L. Kleespie, Northern Conference president, preaching.

FIRST UNITED CHURCH, Columbus (Ivan Miller, Jr., pastor), dedicated a $21,500 parsonage with an "open house" reception. Pastor Miller came to Columbus last Sept. 1 from Niles, Ohio.

ST. MARK'S CHURCH, Evansville, is stressing the "give" in Christmas this year. Children are bringing mittens and gloves for the "Warm Hands Around the World" project, to be distributed abroad by Lutheran World Relief. Richard Langsdale is the pastor.

George H. Hoog
From Chicago to Indianapolis

FIRST CHURCH, Richmond, dedicated 200 new hymnals Nov. 23, most of them memorial gifts. Our Saviour Church, Fort Wayne, received a $500 gift for hymnals. St. John's Church, Elmwood, dedicated a RSV lectern Bible as a memorial gift.

MICHIGAN

BAM Secretary T. A. Hartig To Serve Allen Park Parish

ATLANTIC CITY, N. J.—The Rev. Theodore A. Hartig, secretary of special missions for the ULC Board of American Missions, submitted his resignation at the board's quarterly meeting this month in Atlantic City. He has accepted a call to St. Matthew's Church, Allen Park, a suburb of Detroit. His resignation becomes effective Jan. 1.

Pastor Hartig, a native of Edmonton, Alberta, Canada, and graduate of the University of Saskatchewan, Saskatoon Semi-

nary, and Philadelphia Seminary, served parishes in Manitoba, British Columbia and Washington and spent three years in Europe as Lutheran World Federation consultant on inter-church aid for southern Germany in Munich and as LWF senior representative in Austria.

His overseas assignment included development of stewardship, evangelism and youth programs in German churches, and coordination of Lutheran relief plans for Hungarian refugees in Austria.

He joined the Board of American Missions staff in 1957 as head of the special missions division which is responsible for southern mountain work, including operations of the Konnarock training center for youth in Virginia, and care for American Indian youth in Rocky Boy, Montana. The division also has responsibility for work in missions where foreign languages are used in addition to English.

Mission work in the mountains of North Carolina, Tennessee and Virginia, in the opinion of the board, has reached a stage at which support is no longer necessary. It will be discontinued at the end of the 1958-59 school year with the exception of normal mission programs.

Theodore A. Hartig
From New York to Allen Park

The congregation in Allen Park Pastor Hartig will serve was organized in 1952 and has a confirmed membership of 250. Its former pastor was the Rev. A. W. Mueller who is now serving Bethany Church, South Bend, Ind.

Pastor Hartig's resignation from the board is the second announced this month. Dr. William G. Arbaugh, secretary for Latin America, resigned to accept a call to an Indiana parish (*see* THE LUTHERAN, *Dec. 17*).

OHIO

New Buildings Spring Up In "Old" Synod Parishes

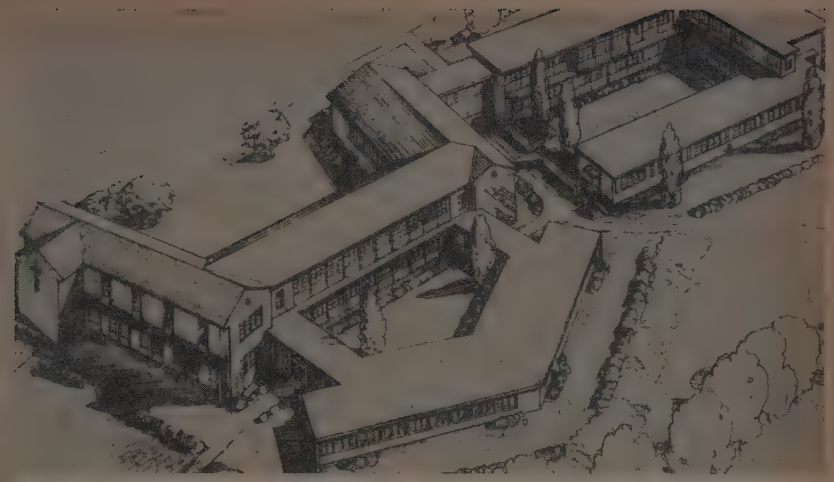
By E. RUDOLPH WALBORN

COLUMBUS—St. John's Church, Vandalia, of which the Rev. Robert Barkley has been pastor since last May, observed its 100th anniversary and dedicated a $140,000 educational unit last month. The new unit, third erected by the congregation, will be the first component of a complete new church.

Speaking at services during the month were the Rev. A. James Laughlin, pastor from 1952 to '57; Dr. F. Eppling Reinartz, the Rev. James E. Keyser, and Dr. Paul P. Anspach, ministerial son of the congregation.

STONE CHURCH, Jeromesville, has completed the first stage in a building program and is occupying a new parish house. The old church building will be moved across fields to adjoin it in the spring.

Construction cost of $27,000 provides rest rooms, kitchen, fellowship hall, boiler room, choir room, and six classrooms. The church, founded in 1879, is located at a rural crossroads four miles south of Ashland. Attendance at worship services and Sunday school have been rapidly expanding in recent years, despite a static population in the community.



Architect's conception of completed Hamma compound. Original buildings are in shape of "S" with chapel at lower left, the classroom section in the middle and the dormitory on far right

New Plans for Wittenberg and Hamma Divinity School

SPRINGFIELD—Wittenberg College's enrollment may reach 2,500 by 1965 as a result of action taken by the college's board of directors this month.

The board members rescinded a 1955 action that future enrollment would be allowed to grow to 1,800 and decided that the college should admit as many "qualified students as facilities and resources will permit."

Wittenberg's enrollment has grown from 1,112 in 1955 to 1,498 this year. At the same rate of increase, it is expected to reach 2,000 by 1962 and 2,500 by 1965.

As a result of board action, the college hopes to award soon contracts for a 181-bed women's dormitory. Construction is scheduled to get underway next spring, with completion expected in 1960.

The board also authorized its building and grounds committee to receive bids for the first unit of a $1,000,000 Hamma Divinity School compound to be constructed during the next three years.

Supporting synods contributed $198,000 for operational expenses in 1957-58 and have voted to set aside funds for expansion projects at both the college and seminary.

The seminary compound will be a two-story brick building including ten classrooms, dormitory space for 56 students, a chapel, dining hall, faculty office space and living quarters for the seminary dean.

Ground for the compound is expected to be broken just before the college changes its name to university next September. Plans call for completion by 1961. Dormitory and classroom wings can be added later to bring the school's capacity to 200.

Detail: Perspective of classroom section of planned seminary compound as seen from west

A return to religious drama as an expression of faith is being reported from various parts of the United States and Canada. In New York

Church Sets the Stage for the Actors

By PAUL E. VALENTINER

WHEN YOU HEAR about theatrical productions in Manhattan, don't think of Broadway alone. There are young players at work in a Lutheran church, and most of them are no amateurs. They're serious about their production, not just because they want professional standards to prevail in their presentation but because to them, the play is an act of worship.

This is what's happening at Holy Trinity Church in New York City this month. But it is not unique. It's a symptom of something that's going on in several cities of the United States and Canada. The National Council of Churches now includes a commission on drama. Union Seminary in New York has a drama workshop. And in Canada, the five-year-old Christian Drama Council maintains a library of 500 religious dramas, helps churches select suitable plays, sends out advisers to assist with productions and conduct drama workshops.

Cast for "York Nativity Play" assembled at Holy Trinity Church in Manhattan listens to the instructions from Director Seaver (center)

IN NEW YORK CITY, efforts to restore the religious play to its place in the life of the church have led to the establishment of the Lutheran Foundation for Religious Drama. Active participants in the program of the foundation are mostly young people holding membership in United Lutheran, Evangelical Lutheran, Augustana and Missouri Synod congregations. They have found their catalyst in young John Kulsar, assistant pastor of Holy Trinity Church.

"There is little doubt," Pastor Kulsar wrote to other Lutheran pastors in the New York area earlier this year, "that through religious drama, performed with artistic craftsmanship and spiritual sensitivity, the Gospel can be proclaimed with compelling effectiveness.

"For this reason we hope that the Lutheran Foundation for Religious Drama will become an established organization whose purposes will be to perform an important religious play once a year and to guide and assist programs of religious drama in Lutheran churches throughout New York City. This is too large an enterprise for any one church—it needs the combined effort and enthusiasm of us all."

PASTOR KULSAR'S desire to deepen the impact of the Gospel message through dramatic presentations and to create a sense of "personal involvement" in the Christian faith is one motivation behind the initiative

To Holy Trinity's senior pastor, Dr. Robert D. Hershey, the foundation represents a means of creating a "sense of unity and oneness" among the scattered Lutheran churches of all bodies in a metropolis in which Lutherans are but a tiny minority.

The "Lutheran accent" on the foundation's name further emphasizes the intentions of the founders to root the group firmly in the church. In contrast to other religious drama groups which have sprung up as loosely related appendixes to the churches, the foundation makes membership in a Lutheran congregation a prerequisite for participation in its programs. Plays are presented in church and within the framework of a special service of worship.

AS FIRST PRODUCTION, the group is presenting the *York Nativity Play*, a 14th century English drama, at Holy Trinity Church this month. Written for performance in a church chancel, the play in "simple poetic language presents the Gospel narrative of the birth of Christ."

Robert Seaver, whose Union Theological Seminary production of the "Sign of Jonah" two years ago received praise from New York *Times*' Drama Critic Brooks Atkinson, directs. An associate professor of speech at the seminary, the former professional actor also heads the school's religious drama program.

"The aims of the foundation are very close to the aims of the seminary program," Mr. Seaver explained. "This is one of the reasons why I have been interested in the project."

Mr. Seaver thinks that while church men show active interest in the arts, it is often difficult to determine the function and needs of drama as an art form in the program of the congregation.

"What we are doing here is in essence a form of worship," he says. "That is why we strive for excellence—not for the purpose of professional slickness—but because we want to present the 'best' before God."

Ruth Cordes, who has had much experience in television, is Seaver's production assistant. "Bringing religion visually to people is a tremendous asset in dealing with the unchurched," she says. "I am convinced that it takes all the different devices to reach people."

Costumes and lighting equipment came partly from TV networks. Here Rudolph Schmidt, as Nativity Play's King Herod, has robe adjusted

Miss Cordes, a member of St. Peter's ULC Church in Manhattan, was production assistant on the Dumont television network and worked for the Mike Wallace program for a year and a half. She started as an assistant on the Featurama program and ended up producing it herself.

"I am no actress," the attractive brunette says, "and did not try out for a dramatic part. I know more about production and can be of better service behind the scenes."

BROOKLYN-BORN Pastor Carl Gompper, who graduated from Southern Seminary two years ago and is now serving his first charge at St. Peter's (ULC) Church in Brooklyn, has been cast as the angel Gabriel.

Ruth Cordes, Pastor Kulsar (center) and Director Robert Seaver discuss production problems which are plentiful even in a performance in which props are limited to two platforms in the nave and a few spotlights. Play was presented within framework of a special evening service—processional and recessional hymns, an invocation, the reading of a Scripture lesson and prayer

He believes religious drama is important in the contemporary church. "Drama is a powerful medium, but in modern times the stage has been secular. The church has had nothing significant to say in that medium," he said.

"In what better way can you portray the encounter of God with man than in dramatic form?"

The actress taking the part of Mary hopes for a theatrical career. She is Laura Miller, a Pennsylvania girl, attending dramatic school this season. She was a schoolteacher for several years but has done summer stock with a "fair degree of success."

She attends St. Peter's Church, but still holds membership in her home church in Marysville, near Pittsburgh. "Religious drama is something new to me," she said. "I was usually in charge of plays and Christmas pageants in my home church, but I've never done anything like this before."

ALICE CRAWFORD, a Negro, is portraying one of Mary's handmaidens. She has been teaching school and doing semi-professional work in the theater for more years than Laura Miller has known.

Endowed with a beautiful voice, Miss Crawford has been included in the cast of local opera companies and is a member of an Augustana Church in Brooklyn.

The foundation's first production is being watched closely by the ULCA's Department of Press, Radio and Television. Both major television networks—NBC and CBS—are in on the ground floor. They have representatives on the foundation's board of trustees, and both networks have loaned lighting equipment and scenery for the production.

There has been talk of a possible televised performance of the production. "Such dreaming is a little premature," cautioned Director Seaver. "Let's wait and see how things go first."

Things, so far, have been going well. The first three performances of the *York Nativity Play* were a success. A fourth performance had to be scheduled. If it's an indication that the initiative is taking hold of the minds of Lutherans in New York, the foundation is ready to make the most of it.

Absecon Mission Organized, Chatham Charter Membership Growing

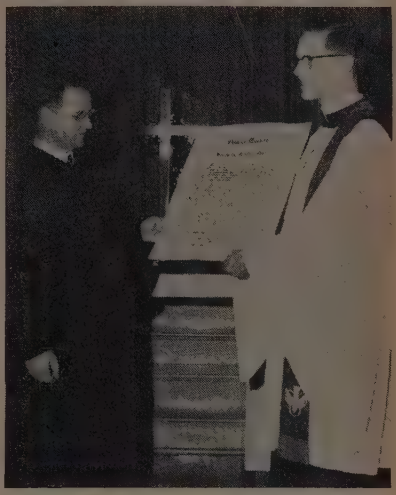
By RALPH I. SHOCKEY

TRENTON—The 145th congregation of the ynod was organized at Absecon Nov. 16, hen 109 members were received into Ref- rmation Church. About 50 per cent of the iembership was transferred from Epiphany hurch, Pleasantville. Epiphany has been istrumental in giving guidance and financial ipport to the mission. The purchase of the uilding, now valued at $45,000 since ren- vated, was originally accomplished through ie efforts of the congregation. The Rev. runo I. Ederma is the developer.

Participants included President Knudten, lission Secretary Howard Lenhardt, and ie Rev. R. Whitson Seaman, Southern Con- rence secretary.

ONE HUNDRED AND FIVE adults and teen- gers signed the charter of Gloria Dei mis- on in Chatham, Nov. 2. A unique feature as the signing of a special children's charter y 27 children. Services have been con- ucted in the area since September.

Speaker for the charter service was Prof. ric Voehringer, of Philadelphia Seminary. he Rev. Byard J. Ebling is the mission eveloper.



Charter membership list in Chatham mission
Prof. Voehringer and Pastor Ebling

ST. PAUL'S MISSION, Edison Township, marked another step in its growth with the laying of the cornerstone for a $93,000 edifice. Pastor F. Kenneth Shirk anticipates occupancy of the new building by March 1.

Absecon mission organized Nov. 16 as Reformation Church with a charter membership of 109
Developer Bruno Ederma (extreme left) came to New Jersey from California in April

NEW JERSEY . . .

Synod Calls Pastor Paul Carl As Secretary for Youth Work

TRENTON—The Rev. Paul E. Carl, associate pastor of St. Matthew's Church, York, Pa., will become secretary of parish education and youth work of the New Jersey Synod on Jan. 1. Acceptance of the call to the synod post was announced this month by New Jersey Synod President Edwin H. Knudten.

Pastor Carl, a native of Hanover, Pa., and graduate of Gettysburg College and Seminary, was ordained by the Central Pennsylvania Synod in 1952. His chief responsibility at St. Matthew's was in the field of Christian education and youth work. He was an associate director at Camp Nawakwa and a member of the Central Pennsylvania Synod and York Conference parish education committees.

His interest in youth work extended beyond the congregation into the community. He was a director of the York weekday school of religious education and of the York Youth Center, directed a weekly television program broadcast over a York station.

Pastor Carl steps into a newly created synod post. Until now, home missions and parish education were combined in one department and under the direction of one secretary. The 1958 New Jersey Synod convention decided to divide the office. On Jan. 1, Pastor Howard A. Lenhardt, the present home missions and parish education secretary, will become supervisor of home missions while Pastor Carl takes over the parish education and youth work.

Creation of the office, Synod President Knudten hopes, will emphasize the synod's concern for an intensified youth program and young people's work throughout its territory. Pastor Carl will work closely with the synod's parish education committee and spark the development of Luther League and camping programs. He will be full-time director of the synod's Camp Beisler.

Paul E. Carl
Synod post waiting

Moorestown Lutherans Join Negroes in Worship Service

AN EXPERIMENT in inter-racial fellowship was tried by the members of St. Matthew's Church, Moorestown, with a service conducted by the pastor, J. Brooks Moore, in Bethel African Methodist Episcopal Church Sunday afternoon, Nov. 30. Pastor Moore conducted the entire service, and music was provided by three choirs from the congregation. About fifty members from St. Matthew's attended.

The experience was so gratifying that Pastor Moore has suggested to pastors of local Protestant churches that each one make an effort to conduct a similar service in one of the Negro churches in the community.

Leader Training Planned

LEADERSHIP training schools are being organized in the Southern Conference. The will be held at St. Luke's Church, Wes Collingswood, Jan. 5 through Feb. 9, and in the Union County area at Calvary, Cran ford, Jan. 6-Feb. 10.

CORNERSTONE for the addition to St. Mark's Church, Oaklyn, was laid Nov. 16 by Dr. C. Donald Heft. The Rev. Charles Rinck, Jr., Southern Conference president, spoke.

Anniversaries Observed

CHRIST CHURCH, Jersey City, began the celebration of its 75th anniversary Nov. 9. Synod President Knudten and the Rev. F. D. Spreen, former pastor, spoke at the service arranged by Pastor Rolf H. Mielzarek. The church's history was reviewed.

ST. JOHN'S CHURCH, Newark, received congratulatory greetings from President Eisenhower, upon its 125th anniversary. The President said: "Strengthened by a fine tradition, I am sure you will continue to advance in the service of God and neighbor."

PENNSYLVANIA

Levittown Church Marks Growth in First 5 Years

By CARL W. WEBER

PHILADELPHIA—Christ Church, Levittown, celebrated its fifth anniversary early last month. Guest speakers included Dr. Donald L. Houser, executive secretary of the Board of American Missions, and Dr. Edmund A. Steimle, of Philadelphia Seminary, ULCA's national radio preacher.

Christ Church was the largest congregation ever organized by the BAM, with 435 baptized members at the start. Now there are more than 1,350 members. The Rev. Charles E. Fair, the first pastor, is still serving.

The Rev. Martin Wisznat, of St. Paul's Church, Olney, spoke at the Lower Bucks County Reformation service in Christ Church. Co-operating congregations were Redeemer, Penndel; St. John's Morrisville; Zion, Bristol; and Resurrection, Levittown.

Christ Church is raising funds to build an educational unit. More than 300 Sunday school pupils now use the Walt Disney public school.

Pastor's 10th Year Marked

ST. JAMES' CHURCH, Castor Ave. and Pratt St., recently celebrated the tenth anniversary of the pastorate of the Rev. Joseph L. Schantz. During the ten years the congregation engaged in two building programs, increasing the valuation of the church property from $90,000 to more than $500,000.

In the same period the church membership showed a net gain of 254 adult members. Total contributions for all purposes amounted to over $138,000.

A CHRISTMAS DRAMA was presented at the Daughters' White Gift service in St. John's Church, Mayfair, on Dec. 14. Sunday school children gave their program the following week.

Christmas Eve services were held at 7, 9 and 11 P.M. Youth of the church prepared a "Singing Christmas Tree" program for the evening of Dec. 28.

NORTHEAST DISTRICT Lutheran women were invited to a meeting Jan. 15 in Salem Church, Frankford. Speaker will be the Rev. Warren C. Johnson, field secretary of the Board of Foreign Missions, who recently returned from a tour of the Far East.

District Institutes Outline 1959 Evangelism Objectives

By ROBERT SCHOENERT

READING—Evangelism objectives for the coming year were explained to members of the Reading Conference during three institutes.

The sessions were held in the three districts into which the Reading Conference will be divided on Jan. 1. The Reading District met in Nativity Church, the Kutztown District in Trinity Church, and the West Berks District in Friedens Church, Bernville.

Included in the objectives were Bible study courses in each parish and an increase of family devotion and prayer.

Chairman of the Reading session was the Rev. John J. Ziegler, pastor of St. Matthew's

PA.: READING . . .

Church. The Rev. Richard C. Wolf, pastor of the Longswamp parish, headed the Kutztown meeting. The Rev. Alfred H. Erb, pastor of Strausstown parish, was chairman of the West Berks gathering.

THE REV. ALTON H. WEDDE was installed as pastor of Trinity Church, Topton, by the Rev. Daniel F. Newhart, president of the Reading Conference.

Pastor Has Served 44 Years

The Rev. Jacob W. Bittner was honored by the congregation of St. John's Church, Kutztown, for the completion of 44 years of service as the church's pastor. During that period, he delivered 2,718 sermons to the congregation.

HONORED by his congregation on the completion of 25 years of service as pastor of St. James' Church, Reading, was the Rev. Arthur H. Naugle.

THE REV. RALPH F. EBERLE, JR., of Phoenixville, was called to be pastor of Christ Church, Dryville.

THE 80TH ANNIVERSARY of the founding of Grace Church, Reading, was noted with a congregational banquet in the church school assembly room. More than 200 persons attended. A rededication service was held with Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, as speaker.

Church Burns Mortgages

BETHANY CHURCH, Stony Creek Mills, burned mortgages on both its edifice and parsonage during a service celebrating its 44th anniversary.

A $39,000 PARSONAGE was dedicated by St. Daniel's Church, Robesonia. Zion (Spies) Church also dedicated a new parsonage.

DEDICATION SERVICES were held for a $32,000 wing at Epiphany Church, South Temple.

A SPECIAL SERVICE was held by the Vinemont Community Lutheran Sunday school to note its 30th anniversary.

READING CONFERENCE approved a request by the Robeson-Gibraltar parish to divide into separate charges. Involved are St. John's Church, Gibraltar, and Robeson Church Plowville.

Lutheran Christmas Service on TV

A CHRISTMAS EVE SERVICE will be telecast from a United Lutheran Church, Reformation, in Washington, D. C., over the network of the American Broadcasting Company. Time for the candlelight service on Dec. 24 is 10:45 P.M., Eastern Standard Time.

According to network officials, this may be the first time Christmas Eve services have been telecast nationwide from a Lutheran church. For the past five years, ABC had telecast services from the Cathedral of St. John the Divine in New York City.

Reformation's pastor, Dr. Lawrence D. Folkemer, said the first setting of the liturgy in the new Service Book would be used. Dr. Folkemer will preach, with Assistant Pastor J. Paul Seltzer serving as liturgist.

MARYLAND

Mission in Severna Park Organized as Congregation

By J. FRANK FIFE

BALTIMORE—Our Shepherd Mission, i Severna Park, was organized as a congrega tion on Nov. 16. The new house-chape dedicated last September, was filled to ove flowing.

The Rev. J. Leon Haines, director o evangelism and stewardship, performed th office of organization. Dr. L. Ralph Tabo of First Church, Baltimore, preached. Th Rev. Donald F. Sause developed the missio which was organized with 80 charter mem bers.

Ministerial Privilege Sought

MINISTERS of the Wheaton-Rockville are passed a resolution urging the Marylan legislature to pass a law to protect co

NEW MISSION FIELDS

Lutheran services have recently been tarted in the following areas the Board of merican Missions reports. Persons living n or moving to these areas should be urged o look up the new ULCA group. Names f mission developers are indicated next to he names of communities where develop- ent work is proceeding.

ONNECTICUT:
Hamden—Owen J. Sanderson

LORIDA:
Hollywood (W)—Norman E. Kieffer

ICHIGAN:
Warren-Centerline—Stephen E. Schullery

INNESOTA:
Minneapolis (Coon Rapids)—
Thomas L. Guinn

EW MEXICO: Roswell—William R. Hartman

EW YORK: Massena—Frederick W. Moock

ENNSYLVANIA: Dorseyville—
Robert W. Plumskey

ISCONSIN: Milwaukee (Granville area)—
John H. Schumell

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unications made to clergymen from dis- losure in civil or criminal courts. Among e signers was the Rev. Clifford R. Miller, r., pastor of St. John's Church, Rockville.

A SURVEY of opinions on capital punish- ent among various denominations is being ade by the Maryland-Delaware Council of hurches through its department of social elations.

ST. TIMOTHY'S CHURCH, Dundalk, held a inner to launch a fund-raising drive for a ew educational unit. Paul I. Folkemer, ormer president of the Lutheran Laymen's lovement, challenged the congregation to ecome "partners with God."

LUTHER LEAGUES from St. John's Church, inthicum, and Trinity (East) Church, Bal- more, toured the Maryland Synod House ecently.

PRESIDENT FIFE installed the Rev. Paul . Smith as pastor of St. John's Church, arkville, on Nov. 16.

MINISTERS' WIVES of the synod met with Mrs. J. Frank Fife Nov. 20 to plan for their annual retreat at Gettysburg Seminary next April 29. Mrs. Harry V. Krug is chairman of the planning committee.

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Fact No. 12

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Fact No. 13 next week

8th academic year begins September 2, 1959

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—CHANGES OF PASTORATE—

CANADA

MURTO, PENTTI K. To Finnish Church Timmins, and Finnish Church, South Porcupine, Ont.

TOPPILA, KYOSTI. From Agricola Finnish Church, Toronto, Ont. Retirement.

CENTRAL PENNSYLVANIA

LATSHAW, HENRY. From Trinity Church Sidman. To Orrstown parish.

RODEN, RAYMOND M. From Emmanue Church, Lancaster, associate pastor. T Bergstrasse Church, Ephrata.

FLORIDA

BOCK, ELMER W. From University Church Gainesville, assistant pastor. To graduat study.

WALTERS, JOHN W. To Sebring. Missio developer.

WESSLING, HOWARD A. From Memoria Church, Louisville, Ky. To Carol City mission developer.

GEORGIA-ALABAMA

LIND, JOHN B. To Redeemer Church, At lanta, Ga., assistant pastor.

ICELANDIC

FREDRIKSSON, JOHANN. From Argyle parish Man., Canada. Leave of absence to Au gustana Lutheran Church, Scandia, Alta. Canada.

ILLINOIS

FINCHER, JAMES. From Pearl Harbo Church, Honolulu. To Advent Church Chicago.

INDIANA

JONES, HERBERT W. From Sharpsburg par ish, Md. To St. Paul's Church, Madison

KELLY, JAMES F. From Edinburg parish Retirement.

MILLER, IVAN H. From Trinity Church Niles, Ohio. To First United Church Columbus.

MUELLER, AUGUST W. From St. Matthew Church, Allen Park, Mich. To Bethan Church, South Bend.

IOWA

SHERMAN, FRANKLIN E. From Adven Church, Chicago. To School of Religion University of Iowa, instructor.

KENTUCKY-TENNESSEE

ERRICK, JOHN W. From First Church, Louisville, assistant pastor. To St. Luke's Church, Cold Spring, Ky.

MARYLAND

ANNING, RICHARD E. From Boonsboro parish. To Faith Church, Congress Heights, D. C.

MICHIGAN

ENDERSON, ALAN J. From St. Paul's Church, Baraboo, Wis. To Atonement Church, Detroit.

NEW JERSEY

ARTER, ROBERT N. From Hope Church, Cedar Rapids, Iowa. To Good Shepherd Church, Somerville.

DECEASED

THE REV. LOUIS F. GUNDERMAN, 7, pastor emeritus of Holy Trinity Church, lint, Mich., and statistician of the Michigan ynod, died Nov. 23.

Pastor Gunderman was a native of Pittsurgh, Pa., and a graduate of Susquehanna niversity and Hamma Divinity School.

Ordained in 1907, he served Holy Trinity hurch, Sidney, Neb.; St. Mark's Church, okomis, Ill.; St. John's Church, Pearl City, nd St. Paul's Church, Kent, Ill.; Grace hurch, Monroe, Wis., and Trinity Church, nn Arbor, Mich., before coming to Flint, here he served from 1925 until his retirement in 1956.

Pastor Gunderman was Michigan Synod atistician for more than 30 years. While Ann Arbor, he organized student work the University of Michigan and was stunt pastor for five years.

Surviving are his wife, the former Gertde L. Zimmerman; a son, Louis, Jr., of even Mile, Ohio, and a daughter, Mrs. ne King, Buffalo, N. Y.

Funeral services were conducted Nov. 26 Holy Trinity Church, Flint, by Michigan ynod President Frank P. Madsen, Synod ecretary William Schaffer, and the Rev. heodore Moehring, pastor of Holy Trinity. Burial was at Glenwood Cemetery, Flint.

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Director of Religious Education trained for Sunday School and Youth activities. State experience and salary expected. Write: Parish Education Committee, Trinity Lutheran Church, 401 Fifth Street North, St. Petersburg, Florida.

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IN CONCLUSION . . . . . .

EVERY BIRTH is a miracle. The creation of a new individual, with its own personality and intelligence, is always thrilling and mysterious.

The birth we celebrate on Dec. 25 is far more than the "usual" miracle. The more we think about it, the more awe-inspiring it becomes. The strange signs that marked this holy event—a new star, kings bowing before a crude manger, a virgin mother—all pale before the biggest miracle of all, that this tiny Babe is God. Isaiah had foreseen it centuries earlier, when he wrote of this wonderful event of Christmas, "Lo, this is our God. We have waited for him, and he will save us."

THE WHOLE COURSE of the world has been changed because of that night in Bethlehem when the baby Jesus came to earth. Those tiny curled fingers of his infant hand brought a new direction to man's thinking and man's destiny. This was the climax of God's dealing with men. It is no accident that the years before his coming are "B.C." and the years since are "A.D." Every element of human history divides at this point—before Christ, or in the years of our Lord.

The coming of God into the lives of men should have been a day of doom, a time of judgment. That is what men deserved. Instead, the boundless love of God sent his Son to earth as a tiny Babe, so no one could be afraid. He came in blessing to save men from their own selfishness and to set their feet on the path to a richer life.

"He will save us." And how much we still need that salvation! We live in fear of cold wars and hot wars, of social evils so terrifying that we hesitate even to think about them, of unbelief that make the lives of many seem empty and use less. We live in a bewildered and wear world. The rush of life robs us of a sens of spiritual perspective. The grind o business and the self-seeking ways of ou society tend to make our lives cheap an dreary. We have lots of luxurious things but little peace of mind and heart.

Even the Wise Men became bewildere for a while when they lost sight of th star in Jerusalem's busy streets. Nothin they found there made them happy When they saw the star again on the way to Bethlehem, they "rejoiced wit exceeding great joy."

Something like that happens to us ever Christmas. We have gotten lost in th pathways of a materialistic world, b when the star shines before us once mo we become newly aware that there is st hope, and joy, and the promise of sa vation.

IN THE STILLNESS of the Christm season it will do us good to look up ar see the star once again. Without the Chi whose birth it marks, we would be hop lessly confused, helpless and sinful. B with him, all things have become possib —even peace on earth to men of go will. That's the promise of Christmas, promise that is renewed in our hea every year.

As we worship in our churches a bring our gifts to his altar, or as we sh forth our good will to those around with our greetings and gifts, we reali once more why we are able to s "Merry Christmas." It is because "this our God. We have waited for him, a he will save us."

—ALBERT P. STAUDERMAN

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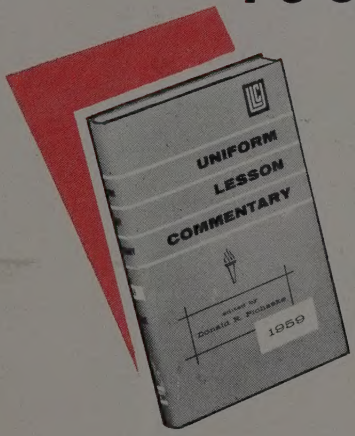

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